AN

INTRODUCTION

TO

HINDÍ PROSE COMPOSITION

BY

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PREFACE.

This book has been prepared for the purpose of rendering needed assistance to those who are learning to write and speak the Hindí language. It is supplementary to such works as the valuable grammars of Dr. Kellogg and Mr. Greaves and the manual of Mr. Pincott. Each of these books is a storehouse of well selected sentences from Hindí authors, but none of them includes sentences for translation from English into Hindí. It has not been deemed necessary to give more than a bare outline of the syntax, because the above mentioned works already supply the need and it is presumed that the student will be working with one or other of them. At the same time it is hoped that sufficient has been given to enable the student to form a comprehensive view of the structure of the language, and the practical work set in the exercises and the explanatory notes should fill up the details, and help the student to master the idiom of the language, the only foundation of a good style. The vocabulary is merely a vocabulary of the exercises in the book and is compiled on strictly utilitarian principles. For philology and for scientific classification of meanings, the student will, of course, consult Mr. Platts's admirable Dictionary of Urdú and classical Hindí.

The sentences in Parts I. and II. are translated from Hindí sentences which have been carefully selected by the author from standard Hindí books. Preference has been given to the writings of the late Bábú Hariśchandra, and to pieces which, having been selected by him, may reasonably be supposed to bear his *imprimatur.* About half a dozen sentences may be found in the earlier exercises, involving no special points of idiom, which have been made merely

illustrate a rule of syntax, but otherwise, everything is *bona fide* work of a native author. Such sentences might easily have been borrowed from Kellogg, Greaves, or Pincott, but it has been deemed advisable to avoid borrowing from works which the student may be using.

The longer exercises in Part III. are intended as an introduction to extended composition and essay-writing. They consist of translations from standard modern Hindí School-books, supplemented by extracts from *Robinson Crusoe* the *Spectator* and Professor Blackie's *Self culture*. These works have been selected because translations of them into Hindí, made by Indian Scholars, are in existence, and advantage has been taken of these generally excellent translations in the notes and hints for translation into Hindí. The vocabulary has been strictly modelled on these translations, and on the originals, where the exercises have been translated from the Hindí. It will be seen that the object kept in view throughout is to help the student to write Hindí as Indian Scholars themselves write it. In using the book the student is recommended not to attempt to translate the sentences or longer passages without the aid of the notes. If the vocabulary does not appear to supply an equivalent for the English word in the exercise, it will probably be found that it does supply one for the word indicated as a substitute in the notes. Literal translation from English to Hindí, from a highly developed Western language with a rich vocabulary and a voluminous literature, into an Eastern vernacular with a rudimentary prose literature and a slender vocabulary is an absurd undertaking. The exercises have been carefully prepared with a view to impress on the student's mind the idiomatic divergencies of the two languages. The exercises are on a variety of subjects and in a variety of styles, ranging

from the simple School-book style to the polished prose of Harischandra, the literary style of the Spectator extracts and the somewhat stilted and pedantic translation of *Self culture.*

A word of explanation on this point is perhaps advisable. Those who wish to be widely understood will carefully study to form a style which while it shall be idiomatic and suited to the subject, shall yet not be stiff and pedantic. On the other hand, in dealing with the literate class of Hindus the Englishman who can speak and write High Hindí, even pedantic Hindí, will reach the hearts of his hearers or readers in proportion as he pays them the compliment of using a vocabulary which is acceptable to them. In dealing with Mohammadans the use of a Sanskrit word where a Persian word could have been used is equivalent to a breach of etiquette. In dealing with the common order of Hindus in both towns and villages to use difficult words either Sanskrit or Persian is worse than a breach of etiquette, it is a sin against common sense, for the people cannot understand pedantic language. But although many learned Hindus can understand Urdú, yet every Sanskrit word used in speaking or writing to them is a concession to their dignity, taste and *amour propre.*

At the same time, no attempt has been made to confine the language and vocabulary to what is sometimes called "pure Hindí." Years ago, an attempt was made to banish from Hindí prose all words of non-Sanskrit origin, the result being a kind of bastard Sanskrit or inferior Bengali. The force of circumstances, however, has brought indigenous scholars to see that Hindí, is Hindí, and not either Bengalí or Sanskrit. The Nágaríprachárińí Sabhá of Benares, an association for the promotion of Hindí literature, has, after

seeking the opinions of scholars all over the Hindí-speaking area, produced a report from which it may be well to quote the following sentence "our opinion is, that such Arabic and Persian words, and words from other languages (such as English) as have become naturalized in Hindí, should be regarded as Hindí words and their use should not be regarded as a blemish." At the end of the book will be found a key to the exercises, consisting of the original Hindí sentences of which the English sentences in the exercises are a translation. The student will find the key useful in correcting his exercises *after they have been written.*

In conclusion I wish to acknowledge my deep indebtedness to the writings of my dear friend the late Dr. Kellogg, of Revs. Edwin Greaves, and J. D. Bate and Messrs. J. T. Platts, Kempson, Dr. Hoernle, Dr. Wm. Hooper and Dr. G. A. Grierson; and to many Indian friends who have kindly answered my questions and helped me from their stores of learning.

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GEO. J. DANN.

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Short Paradigm of the Hindi verb. Tenses as named in Kellogg's and Greaves's Grammars, and as referred to in the present work.

	Intransitive.	Transitive.
Infinitive or Gerund	गिरना.	करना.
Imperfect Participle	गिरता.	करता.
Perfect „	गिरा	किया.
Conjunctive „	गिर, गिर के, गिर कर.	कर, कर के, कर कर.
Noun of agency	गिरनेवाला-हारा.	करनेवाला-हारा.

Tenses from the Root (गिर and कर), the 3 sing. is given with one exception.

Contingent future	वह गिरे.	वह करे.
Imperative (2nd pers. plural)	तुम गिरो.	तुम करो.
Absolute future	वह गिरेगा.	वह करेगा.

Tenses from the Imperfect Participle.

Indefinite Imperfect	वह गिरता.	वह करता.
Present „	वह गिरता है.	वह करता है.
Past „	वह गिरता था.	वह करता था.
Contingent „	वह गिरता हो.	वह करता हो.
Presumptive „	वह गिरता होगा.	वह करता होगा.
Past Contingent „	वह गिरता होता.	वह करता होता.

Tenses from the Perfect Participle.

Indefinite Perfect	वह गिरा.	उसने किया.
Present „	वह गिरा है.	„ „ है.
Past „	वह गिरा था.	„ „ था.
Contingent „	वह गिरा हो.	„ „ हो.
Presumptive „	वह गिरा होगा.	„ „ होगा.
Past Contingent „	वह गिरा होता.	„ „ होता.

PART I.—THE SIMPLE SENTENCE.

LESSON I.—Intransitive Verbs.

A noun which forms the subject of a sentence may be qualified by an adjective, a pronoun used adjectively, a numeral or a genitive, all of which are inflected (where inflection is possible) to agree with the noun in gender and number.

काला कुत्ता आता है, a black dog is coming.
मेरी घोड़ी चलती है, my mare is going.
दो स्त्रियां बोलती हैं, two women are speaking.
मनुष्य का भाई जाता है, the man's brother is going.
स्त्री के लड़के दौड़ते हैं, the woman's boys are running.
उस मनुष्य की लड़की गाती है, that man's daughter is singing.

EXERCISE.

1. (The) poor man is coming. 2. (The) bad boy is going (moving). 3. (A) good girl is going (departing). 4. Rich men will speak. 5. Many horses will gallop (run). 6. (A) mare will fall. 7. (The) poor women are crying. 8. Seven soldiers have come. 9. (The) men's mares are grazing. 10. (The) woman's daughters have risen. 11. (The) old man's sons were sitting. 12. That man's horses had come.

VOCABULARY.

come, *v. int.* आना.	sit, *v. int.* बैठना.	daughter, *f.* बेटी.
go, (depart) *v. int.* जाना.	man, *m.* मनुष्य.	son, *m.* बेटा, पुत्र.
go, (move) *v. int.* चलना.	boy, *m.* लड़का.	poor, कंगाल.
speak, *v. int.* बोलना.	girl, *f.* लड़की.	bad, बुरा-रे-री.
gallop, *v. int.* दौड़ना.	horse, *m.* घोड़ा.	good, अच्छा-छे-छी.
fall, *v. int.* गिरना.	mare, *f.* घोड़ी.	rich, धनवान.
cry, *v. int.* रोना.	woman, *f.* स्त्री.	many, very, बहुत.
graze, *v. int.* चरना.	soldier (native) सिपाही.	seven, सात.
rise, *v. int.* उठना.		old man, *m.* बूढ़ा.

NOTES—1. In this and in all such sentences use the Present Imperfect tense. The Indefinite Imperfect may most safely be avoided, except in special cases which will be explained in Part II.

2. Both the Definite and Indefinite Articles are usually not to be translated. Exceptions will be treated later on.

LESSON II.—Transitive Verbs.

Tenses of the root and Imperfect Participle.

Use the nominative form of the accusative, as a rule, for nouns denoting irrational beings, inanimate things, and abstract terms as

वह भेड़ें चराता है, he feeds sheep. वह पुस्तक पढ़ता है, he reads a book. वह दोष छिपाता है, he hides faults (or, a fault).

Use the accusative, as a rule, with को for nouns denoting rational beings.

मैं मोहन को देखता हूं, I see Mohan.
मोहन मेरे पिता को मारता है, Mohan is striking my father.
नौकर को बुलाओ, call the servant.

EXERCISE.

1. The boy strikes the dog. 2. The man wakes his servant. The woman feeds her cow. 4. The boys will read books. 5. The mare threw the rider. 6. Good girls read good books. 7. Krishn will kill (the) wicked Kans. 8. Mohan is calling his son. 9. His horse threw him. 10. He will see us. 11. They cannot see our father. 12. I will not hide your fault.

VOCABULARY.

strike, *v. tr.* मारना.	kill, *v. tr.* मारना.	cow, *f.* गाय *s.*; गाएं *p.*
wake, *v. tr.* जगाना.	call, *v. tr.* बुलाना.	book, *f.* पुस्तक.
wake, *v. int.* जागना.	see, *v. tr.* देखना.	rider, *m.* सवार.
feed(graze) *v.tr.* चराना.	hide, *v. tr.* छिपाना.	fault, *m.* दोष.
read, *v. tr.* पढ़ना	dog, *m.* कुत्ता	good, अच्छा.
throw(down) *v.tr.* गिराना.	servant, *m.* नौकर.	wicked (morally) दुष्ट.

NOTE.—When, in the predicate a possessive adjective pronoun refers to the subject of the verb, the reflexive pronoun अपना-ने-नी should be used as in sentences 2, 3, 8. In 9, 11, 12 अपना cannot be used, as in 9 '*his*' is not reflexive and in 11 and 12 the pronoun of the object is necessarily not reflexive. Exceptions to this rule will be noticed as they occur in subsequent exercises

LESSON III.—The Genitive Case.

The Genitive is used to express. 1. Possession, as मेरा घोड़ा, my horse. 2. Relationship, उसकी माता, his mother. 3 Material, मिट्टी का बरतन, an earthenware dish. 4. Origin, घोड़े की आहट, the sound of a horse's coming. 5. Cause बोझ का दबाया, oppressed by a load. 6. Quality केश का काला, black haired. 7. Use, पढ़ने की पुस्तक.

EXERCISE.

1. What animals have hoofs ? 2. Bring my horse and my brother's saddle. 3. He has two daughters. 4. (They) are his two daughters. 5. They had no son. 6. (They) are my five sisters. 7. He brought four iron plates, eight silver spoons and a cotton cloth. 8. I hear the chinking of plates. 9. It arises from the sin of a former birth. 10. He has been troubled with fever for ten days. 11. Take the reading book into the bed-room. 12. I did not go because I was afraid. 13. He is a mercifully disposed person. 14. There are many kinds of fools. 15. It is a matter for thought. 16. He is a Benares Paṇḍit.

VOCABULARY.

bring, *v. int.* ले आना.	sister, *f.* बहिन.	bed room, *f.* सोने का
hear, *v. tr.* सुनना.	plate, *m.* बरतन.	कमरा.
have } see notes.	iron, *m.* लोहा.	merciful, दयालु.
arise }	silver, *f.* चान्दी.	kind, *m.* प्रकार.
trouble, *v. tr.* सताना.	spoon, *m.* चमच.	various, *m.* नाना
take, *v. int.* ले जाना.	cotton, *m.* सूत.	प्रकार.
smite, *v. tr.* मारना.	cloth, *m.* कपड़ा.	thought, *m.* ध्यान.
sleep, *v. int.* सोना.	chinking, *m.* झिंकार.	matter (thing) *f.*
become, *v. int.* होना.	sin or guilt, *m.* दोष.	बात.
animal, *m.* जानवर	fever, *f.* तप.	Benares, काशी.
पशु.	ten, दस.	Paṇḍit, पण्डित.
hoof (cleft), *m.* खुर.	day, *m.* दिन.	because, के मारे,
saddle, *m.* ज़ीन.	reading-book *f.* पढ़ने	fool, *m.* मूर्ख.
brother, *m.* भाई.	की पुस्तक.	

NOTES—1. Here the idea is that certain animals are born with hoofs, so in Hindí होना, to become, must be used. Translate 'of what' (किन) 'animals' (के) 'hoofs are becoming' होते हैं.

3. This is a genitive both of origin and possession and in this case के must be used 'of him are two daughters.' On the other hand in 4 the genitive simply signifies relationship and की must be used, this being the only change which need be made from No. 3, Omit 'they' in translation.

5. Like 3, takes से ; and 6 like 4, needs मेरी. (5) 'of them was no son.'

9. As in sentence I use होता है, 'it becomes,' to express the idea of arising, literally 'of a former birth it is becoming the sin' (or guilt).

10. Translate 'troubled of ten days fever.'

11. Translate 'because of fear' smitten of fear (डर के मारे).

12. 'Reading book' book of reading ; 'bed-room' room of sleeping.

13. Translate 'he is merciful of mind' (मन).

14. 'Fools many kinds of are.'

15. 'Of thinking (ध्यान) is a matter' (बात).

LESSON IV.—Genitive *(continued.)*

The Genitive also denotes
The subject of an action, राम का प्रेम, Rám's love.
or its object राम का प्रेम, love for Rám.
or relation of part to whole, देश का खण्ड, a division of the country
the thing sworn by, ईश्वर का कसम "By God."
worthiness or fitness, करने के योग्य fit to be done.

EXERCISE.

1. It is an account of the iron age. 2. Ask (him) what is (the) cause of his crying. 3. He is standing by the tree which was struck by lightning. 4. Lakshmaṇ was delighted with the love of Rám. 5. Lakshmaṇ, for love of Rám, went into the forest with him. 6. Hindus worship Vishṇu and Mahádev. 7. I rely upon you. 8. He takes a sixteenth of the whole. 9. He completely distinguishes between true and false. 10. Swear by your son. 11. This axe is not fit to cut wood

with. 12. He does not obey God. 13. He does not acknowledge that there is a God. 14. I shall have an interview with the Mahárájá of Darbhangá. 15. A man's hand has been cut off. 16. 'You have a donkey load.' 'Nay two donkey's loads.'

VOCABULARY.

account, *m.* बखान.	Vishṇu, *m.* विष्णु.	delighted (to be) आनन्दित होना.
iron age, *m.* कलियुग.	Mahádev, *m.* महादेव.	worship, *v. tr.* पूजाकरना
what ? क्या.	anna, *m.* आना.	rely, *v. tr.* भरोसा करना
cause, *m.* कारण.	milk, *m.* दूध.	take, *v. tr.* लेना.
lightning, *f.* बिजली.	water, *m.* पानी.	swear, *v.tr.* किरिया खाना.
by, near, के पास.	axe, *f.* कुल्हाड़ी.	cut, *v. tr.* काटना.
love, *m.* प्रेम.	wood, *f*, लकड़ी.	obey, *v. tr.* बात मानना.
Lakshmaṇ, *m.* लक्ष्मण.	fit, योग्य.	acknowledge, *v. tr.* मानना.
Rám, *m.* राम.	ask, *v. tr.* पूछना.	God, *m.* ईश्वर.
forest, *m.* बन.	cry, *v. int.* रोना.	interview, *see verbs.*
with, के संग.	donkey, *m.* गदहा.	Mahárájá *m.* महाराजा.
hand, *m.* हाथ.	interview, *v.* दर्शनकरना	load, *m.* बोझ.
two, दो.	cut, *v. int.* कट जाना.	
Hindú, *m.* हिन्दू.	stand, *v. int.* खड़ा होना.	

NOTES—1. "Is" the simple substantive verb, is a defective verb and is not identical with होना to become, होना is derived from the Sanskrit भू, to come into being. है is derived from अस्ति (Latin *est*) and its imperfect था from स्था (Latin *sto*). A keen sense of this distinction is necessary in writing and speaking Hindí.

3. 'Struck by lightning' (struck of lightning) 'struck (मारे हुए).'

4. 'With the love' (प्रेम से).

5. 'On account of the love' (प्रेम के कारण).

6. 'Worship' do or *perform* the worship of, पूजा being a religious *ceremony*.

7. 'I am doing the reliance of you.'

8. 'He is taking of each rupee one áná.' We could say सोलहवां भाग but the Hindus think more readily of concrete than abstract numbers, so the above is more idiomatic.

9. 'He makes (or declares, or judges) milk, milk, and water, water'—a distinctly Divine attribute in India, as no human being is supposed to be able to circumvent the simple milkman!

10. "Eat oath of your son." किरिया, oath is fem.

11. 'Of cutting wood is not fit.'

12. 'Of God he minds not' (मानना), ईश्वर की, 'the word' (बात fem.) is understood. की agrees with it.

13. 'God (accusative with को) he acknowledges (माननैा= to mind) not.' The only verbal difference between 12 and 13 is that की is used in 12 and को in 13.

14. To see, to have an interview with a great personage is expressed by दर्शन करना with the genitive 'I shall make the vision of the Mahárájá.'

15. Intransitive कट गया is strong enough without using the passive (काटा गया). The intransitive states the fact that the hand is missing, the passive would emphasize the fact that it was removed by cutting.

16. 'To you a load of one donkey'—'nay of two donkeys (the) load.' Jest and repartee, the king and prince when the sun got hot gave the jester their heavy shawls to carry. The king said "You have a donkey load" and the jester replied "nay two donkeys' loads."

LESSON V.—The Dative Case.

1. Denotes the Indirect object of the transitive verb वह भिखारी को भीख देती है, she gives alms to a beggar.

2. Necessity or obligation resting on a person, तुम्हें औषध खाना पड़ेगा, you will have to take medicine. (It will fall to your lot to take).

3. Possession or acquisition उस स्त्री को दस सेर अनाज मिला, that woman obtained 10 seers of grain (note the idiom, 'to that woman *met* 10 seers').

4. Advantage or disadvantage मुझे इससे क्या काम, what use is this to me.

5. Final cause रोगियेां के देखने को आठ बैद नेाकर थे, eight physicians were employed to look after the sick.

6. Reference : मुझे सेाहन का शब्द सुनाई दिया, I heard Sohan's voice. ऐसे कुटिल को धिक्कार, cursed be such a perverse one.

EXERCISE.

1. Your favour causes me great joy. 2. Mohan has to make a journey to Benares. 3. I have to learn the Panjábí language. 4. They ought not to use bad language. 5. Do you like it ? 6. Your saying contented him. 7. He found reading Sanskrit very difficult. 8. I have nothing to eat. 9. He will go to visit Jagannáth. 10. This suits you. 11. A stone hit him. 12. I know (it). 13. I see a snake. 14. Rám became angry. 15. All the hearers (of the story) blessed Gokarṇ. 16. Curses on your mother, father and religious teacher.

VOCABULARY.

favour, *f.* दया.
great joy, *m.* परमानन्द.
journey, *f.* यात्रा.
Panjábí, पंजाबी.
language, *f.* भाषा.
bad language, *f.* गाली.
contentment *f.* शान्ति.
saying, *m.* वचन.
difficult, कठिन.
read, *v. tr.* पढ़ना.
known (to be), *v. int.* मालूम होना.
Sanskrit, *f.* संस्कृत.
Jagannáth, *m.* जगन्नाथ.
stone, *m.* पत्थर.
snake, *m.* सांप.
hearer, *m.* श्रोता.
Gokarṇ, *m.* गोकर्ण.
become angry, *v. int.* कोप आना.
bless, *v. tr.* धन्य धन्य कहना.
to be pleasing, *v. int.* अच्छा लगना.
suitable to be, *v. int.* भाना.
curse, *v. tr.* धिक्कार करना.
mother, *f.* माता.
father, *m.* पिता.
religious teacher, *m.* गुरु.
appear, *v. int.* दिखाई देना.
make a journey, *v. tr.* यात्रा करना.
learn, *v. tr.* सीखना.
use bad language, *v. tr.* गालीं देना.
to find, *v. int.* मिलना. (with dat).
hit, *v. int.* लगना.

NOTES—1. 'To me by your favour supreme joy meets.' For 'your' use आप का, the honorific pronoun. Note the idiom मुझ को मिलता है which is generally used to express the idea of obtaining.

2. 'To Mohan of Káshí (the) journey-making is.' Use the infinitive of करना which, as a verbal noun, is to be in the feminine to agree with यात्रा, "journey-making" being treated as one idea.

3. 'To me there is a need —learning the Panjábí language.' 'Here चाहिये, an impersonal form from चाहना, to wish, should be used to express the idea of need or requirement.' सीखना = learning, can either be used in the masculine or can be feminine to agree with भाषा, as in No. 2.

4. 'To them giving abuse is not fitting' (उचित).

5. 'What! (क्या) does it touch you (as) good,' touch = लगना. One of the many idiomatic uses of लगना, to touch, adhere to, etc.; used to imply something which affects either mentally or physically.

6. 'To him by your (आप के) word peace met' (मिली).

7. 'To him Sanskrit reading very (बहुत हो) difficult had become' (past perf.).

8. 'To me for eating (is) not.' नहीं containing in it the substantive verb is sufficient—use मुझे, as को has to be used with "eating."

9. 'He for seeing (दर्शन) Jagannáth will go.'

10. 'This becomes (भाना) you.'

11. Dative of reference (Kellogg, 686. 6).

12. 'To me it is known.' मालूम (colloquial) विदित (pedantic), either can be used.

13. 'To me a snake appears.'

14. 'To Rám anger comes.'

15. 'All the hearer-folk (लोग) concerning (को) Gokarn said, blessed!' (धन्य).

16. 'Curse is (धिक्कार) to thy (तेरे) mother, etc.' As the three persons named are of different genders the author has optionally made the pronoun masc. plural (see Kellogg, 863. 2).

LESSON VI.—The Ablative Case.

The Ablative is used to denote

1. Separation—भाई भाई से अलग हो जाएगा, brother will be separated from brother.

2. Source origin, or cause—वह भीख पाने की इच्छा से आया, he came in the (from the) hope of receiving alms.

3. Means or instrument—छुड़ी से काटेा, cut (it) with a knife.

4. Agent with neuter and passive verbs—यह मुझ से उठाया नहीं जाता, I cannot lift it, it does not get lifted by me.

5. Comparison—वह मुझ से छोटा है, he is smaller than I.

6. Manner—यह किस रीति से हेा सकता है, how can that be.

7. The person spoken to—मोहन से कहेा, say to Mohan (or lit. speak to Mohan that—).

EXERCISE.

1. They set out from Benares. 2. He is coming from the field bringing the plough with him. 3. He has got up from dinner. 4. I parted from him. 5. He was asking his life at my hands. 6. I cannot walk. 7. Cut this branch with an axe. 8. I shall learn this from my teacher. 9. This agrees with that. 10. That boy is coming quickly. 11. She is regarding her child with eyes filled with love. 12. My hand is bigger than his. 13. The greatest folly of all is pride. 14. He is conversing with Raghunáth. 15. He is without conceit 16. He spoke angrily. 17. The rope was hanging from the beam. 18. Which road did he come by ? 19. He came by way of that big village. 20. Lálí was speaking with Mohan. 21. Rám married Sítá. 22. I will do as you say with great pleasure.

VOCABULARY.

field, *m.* खेत.	great (heavy) भारी.	set out, *v.int.* चल टेना.
plough, *m.* हल.	speed, *m.* बेग.	get up, *v. int.* उठना.
dinner, *m.* खाना.	Raghunáth, *m.* रघुनाथ.	converse, *v. tr.* बातचीत करना, बात करना.
life, *m.* प्राण.	conceit, *m.* अभिमान.	ask, *v. tr.* मांगना.
branch, *f.* डाल.	without, रहित.	part, *v. int.* अलग हेा जाना
teacher, *m.* गुरु.	angrily, क्रोध से.	walk, *v. int.* चलना.
child, *m.* बच्चा.	marry, *v.tr.* बिवाह करना	learn, *tr.* सीखना.
eye, *f.* आंख.	rope, *m.* रस्सा.	hang, *v. int.* लटकना.
regard (to) *v.tr.* देखना, निहारना.	beam, *m.* शहतीर.	agree, *v. int.* मिलना.
folly, *f.* मूर्खता.	road, *f.* सड़क.	fill, *v. tr.* भरना.
pride, *m.* घमण्ड.	village, *m.* गांव.	
	pleasure, *f.* प्रसन्नता.	

Notes.—1. Set out, चल देना is intransitive although देना alone is transitive.

2. 'He from the field bringing the plough (हल लेते pres. part.) is coming.

5. 'At my hands'—simply मुझ से.

6. 'By (from) me having walked (चला) not goes' (जाता). The colloquial English "doesn't get done" (get = go) admirably illustrates this Hindí idiom.

7. The order is 1 object, 2 ablative phrase, 3 verb.

8. 'This' (यह बात).

10. 'Quickly' (वेग से, with speed).

11. 'With love-filled eyes she her (अपने) child (को) etc.'

12. 'Than his hand (से of comparison) my hand is bigger,' note the repetition of hand.

13. 'Greatest' 'heavy than heavy.'

15. 'Without' रहित either with or without से before it.

17. 'Rope' (रस्सा, *m.* not रस्सी, *f.* a cord) (see Kellogg, 136, 2) 'hanging' (लटका रहा).

18. 'By' (से).

19. Here use होकर to translate 'by way of' 'being by that village he came.'

20. 'Was speaking' (remained speaking कह रही थी). This more strongly conveys the idea of continuing to do a thing than simply the imperfect.

22. 'I according to your honor's order (आप की आज्ञा के अनुसार) with great pleasure will do.'

LESSON VII.—The Locative Case.

में corresponds to *in* घर में in the house; *among* मनुष्यों में among men *at* चरणों में at the feet; *between*, घोड़े में और गदहे में भेद है.

पर corresponds to *upon* घोड़े पर चढ़ना to mount on a horse, *at* द्वार पर खड़ा होना to stand *at* the door.

तक corresponds to *up to* घुटनों तक जल आया water came up to the knees, notice particularly *limitation* here; up to the knees, but not above.

EXERCISE.

1. He is speaking in Bengali. 2. Hírá Lál was good at reading and writing. 3. He began to think within himself. 4. The name of one of those boys was Mahendra. 5. He went into (entered) the kitchen. 6. These things happened in the Panjáb. 7. Among the " Nine Gems " Kálídás was great. 8. I fall at your feet. 9. All the guests have garlands of flowers about their necks. 10. There are ten knots in my (kite) string. 11. He is meditating upon God. 12. Fill this pot with water. 13. He is singing in praise of God. 14. You are labouring hard in Mohan's service. 15. Who was the great one among the five Páṇḍavs? 16. He will mount on a camel. 17. He stands at the King's threshold. 18. Ten miles off you will come to a village. 19. Trouble upon trouble came upon the poor (fellow). 20. He was very glad at this. 21. He was meditating upon the master's word. 22. One army rushed upon the other. 23. Rely upon Mohan. 24. He began to be angry with his son.

VOCABULARY.

Bengálí, बंगाली.	praise, *f.* स्तुति.	begin to, *v. int.* लगना.
name, *m.* नाम.	service, *f.* सेवा.	think, *v.tr.&int.* सोचना.
kitchen, रसोई.	Páṇḍav, *m.* पाण्डव.	enter, *v. int.* पैठ जाना.
gem, *m.* रत्न.	five, पांच.	fall, *v. int,* गिरना.
nine, नव.	camel, *m.* ऊंट.	meditate, *v. tr.* ध्यान करना.
Kálídás, *m.* कालीदास.	threshold, *f.* डेवढ़ी.	labour, *v. tr.* परिश्रम करना.
foot, *m.* चरण, पांव.	king. *m.* राजा.	mount, *v. int.* चढ़ना.
guest, *m.* पाहुन.	trouble, दुःख.	rush, *v. int.* टूट पड़ना.
garland, *m.* हार.	poor fellow, *m.* बेचारा.	to be angry, *v. int,* रिसियाना.
flower, *m.* फूल.	army, *m.* दल.	sing, (praise) *v.int.&tr.* गाना, भजन गाना.
neck, *m.* गला.	master, religious teacher, *m.* गुरु.	rely, *v. tr.* भरोसा रखना.
knot, *m.* गांठ.	speak, *v. int.* बोलना.	
string, *f.* डोरी.	read, *v. tr.* पढ़ना.	
earthen pot, *m,* मटका.	write, *v, tr.* लिखना.	
water, *m.* जल.		

NOTES—1. Verb as in VI. 20.

2. 'Hírá Lál *in* reading and writing was good.'

3. 'He in (his) soul (जी) began to think.' Notice another use of लगना "to lay to a thing" to begin.

5. 'From among (में) those boys the name of one etc.'

6. 'Happened' came to be (हुई).

8. 'In your feet' (चरण), with which of course, the honorific pronoun आप should be used. चरण is a Sanskrit and therefore a more honorific word than पांव (Kellogg 72 and remark).

9. 'In all the guests' necks (this idiom is worthy of special notice) garlands were clothed' (पहिने थे).

12. 'Into this pot fill water.'

15. 'Who was the great one' (कौन बड़ा था).

17. '*At*' a door or threshold is *on* in Hindi, Indian boys beginning English usually say "they stood *on* the door."

18. 'Upon (पर) a distance (दूर) of 5 कोस you will come *upon*' (पर).

19. 'Upon that poor fellow trouble upon trouble came.'

20. 'At this,' upon this.

22. 'Army,' here = दल, which means those of one party as opposed to those of another party.

24. 'With,' here = upon (पर).

LESSON VIII.—The cases as used to express Price and Time.

I. Price :—

1. The Genitive denotes value as an attribute of the subject यह कितने की घोड़ी है, how much is this mare worth?

2. The accusative, price for which a thing is bought यह तुमने कितने को लिया, for how much did you get this?

3. The locative, price, within which a thing can be bought दो पैसे में मिलेगा, it will be got for two pice.

4. The locative, market price, वह किस भाव पर बिकता है, for what price is it being sold?

II. Time :—

1. The accusative signifies time at which दस बजे रात को आना, come at 10 o'clock at night.

2. The ablative, time from which आज से दस दिन, ten days from now.

3. The genitive, time relatively चार बरस की बात है, it is a matter of 4 years.

4. The locative with में, time within which एक महीने में होगा, it will happen within a month.

5. The locative with पर, time at which नवें दिन पर, on the ninth day.

6. The locative with तक, the limit of time वह दो दिन तक रहेगा, he will stay for two days.

EXERCISE.

1. This boy is three months old. 2. Give (me) four pice worth of pán. 3. How many rupees is this grain worth? 4. He has been gone four days. 5. It is a matter of a hundred years ago. 6. I have been reading English for four years. 7. He will come in an hour. 8. Buy a book for four pice. 9. He will come at night. 10. He will come in the day (time). 11. He went at 10 p. m. 12. I will not do it for four days. 13. This happened at noon. 14. In 6 months he learned to read and write Bengali. 15. No fish can live long after being taken out of the water. 16. For want of air many animals die of suffocation in a moment.

month, *m.* महीना.	year (Sanskrit), *m* वर्ष.	air. *m.* वायु.
pice, *m.* पैसा.	hundred, सै.	animal, *m.* प्राणी.
pán (betel) *m.* पान.	English, अंग्रेज़ी.	noon, दो पहर.
grain, *m.* अनाज.	hour, *m.* घण्टा.	moment, *m.* क्षण.
rupee, s., *m.* रुपिया.	book, *f.* पुस्तक.	many, अनेक.
„ p., *m.* रुपैये.	night, *f.* रात.	breath, स्वास.
day, *m.* दिन.	long (time), *f.* देर तक.	to stop, *v.int.* रुक जाना.
year, *m.* बरस.	fish, *f.* मछली.	to die, *v. int.* मर जाना.

NOTES—1. 'This boy is of three months.'

2. 'Give pán for four pice.'

3. 'Of how many rupees grain is it?'

4. 'He is of four days *gone*.' (गया).

5. 'Matter' (बात).

6. 'I *from* four years *am* reading.' Note the idiom, which natives who speak English imperfectly, constantly use,—*from* such and such a time—also the verb in the present tense, the meaning "and am still reading," is implied in the form of the verb used. 8. Within four pice.' 9. रात को. 10. Use, में. 11. दस बजे रात को. 12. Use, चार दिन तक (not दिनों). 13, को, 14. 'Bengali reading and writing to him *came.*' (आ गया). Notice carefully the idiom, तुम को पढ़ना आता है, 'does reading come to you ?' can you read ? 15. 'On taking from water' (जल से निकाल लेने पर). The author has in mind the action of the fisherman and so uses the active with subject implied, instead of using the passive निकाल लिये जाने पर. 16. 'For want of (न मिलने से) of suffocation' (from breath stopping). The order is 'from want of air, many animals in a moment (क्षण भर में) from breath stoping are dying.'

LESSON IX.—The Agentive Case.

Transitive and Causal Verbs—Tenses from the Perfect Participle. The Agentive Case terminating in ने, is used with all the tenses of transitive and causal verbs which are derived from the Perfect Participle. As the Hindi perfect participle is derived from the Sanskrit perfect passive participle it is natural that the Hindi construction should imitate that of the Sanskrit "the traveller by that tiger was seized killed and eaten." "A young mouse by him was seen."

In all cases where the object of the sentence in English (which according to the Sanskrit construction above will become the subject of the sentence in Hindi) is construed without the particle को, the agent and the past participle must agree in gender and number, मनुष्य ने लाठी उठाई the man lifted the staff 'The staff was lifted by the man.'

Where को is used the past participle must be in the uninflected masculine मनुष्य ने लड़के को मारा the man struck the boy, 'as regards the boy beating happened by the agency of the man.'

In conversing with his pandit the student may find it useful to remember that the first case (without को) is called the कर्मणि प्रयोग and that with को the भावी प्रयोग.

Exception.-बोलना to speak; literally 'to utter a sound.'

बकना ,, to chatter.

भूलना. to forget.

लाना=ले (कर) आना, bringing, to *come.*

These are all really intransitives.

दिखाई देना or पड़ना, to appear. सुनाई ,, ,, to come into hearing. चल देना, to set out. साथ देना, to accompany.	These all follow the intransitive construction.

EXERCISE.

A 1. The boy ate bread. 2. The boys ate bread. 3. The girl ate rice (cooked). 4. The girls have eaten rice (cooked), 5. That man has doubted much. 6. I have settled this matter. 7. Mohan has built a house. 8. My brother has felled (caused to fall) many trees. 9. Rám Chandra killed Rávaṇ. 10. Kálídás has written many books. 11. I had seen that man. 12. I have not seen my brother's wife. 13. The constable has caught the thieves. 14. The master has taught his disciples. 15. Láru had abused both her mother and paternal grandmother. 16. He has called his twelve soldiers. 17. The king had instructed all the counsellors of the country. 18. The soldier said something to the villager.

B 1. The fame of Harischandra is heard in these days from all both small and great. 2. The king appeared. 3. All the men set out from thence. 4. A pirate ship was visible a long way off. 5. He came with us half the way. 6. The pandit's voice was audible from inside the house.

bread, *f.* रोटी.	wife, *f.* स्त्री.	disciple, *m.* चेला.
rice, (cooked) *m.* भात.	doubt, *v.tr.* सन्देह करना.	thief, *m.* चोर.
house, *m.* घर.	settle, *v. tr.* ठहराना.	grandmother, *f.* दादी.
tree, *m.* वृक्ष.	build, *v. tr.* बनाना.	counsellor, *m.* मन्त्री.
many, बहुत.	fell, *v. tr.* गिराना.	country, *m,* देश.
Chandra, चन्द्र.	fall, *v. int.* गिरना.	villager, *m.* गंवार.
many (some) कितना.	constable, *m.* सिपाही.	fame, *f.* कीर्त्ति.

teach, *v. tr.* सिखाना.
call, *v. tr.* बुलाना.
instruct, *v. tr.* समझाना
say, *v. tr.* कहना.
heard (be) *v. int.* सुनाई पड़ना.
small, छोटा.
there, वहां.
pirate-ship, *m.* चोर जहाज़.
way, (distance) *f.* दूर.
half, *m.* आधा.
voice, *m.* शब्द.
inside, भीतर.
both, दोनों.
seize, catch, *v. tr.* पकड़ लेना.
abuse, *v. tr.* गाली देना.
appear, *v. int.* दिखाई पड़ना.
set out, *v. int.* चल देना.
appear, *v. int.* दिखाई देना.
all, सारा, सब.
something, कुछ.
accompany, साथ देना.
audible, (be) *v. int.* सुनाई देना.

NOTES—A 8. 'Many trees' (बहुत वृक्ष), without को, being inanimate objects.

9. रावण को being a person. Use the Past Perfect as the killing of Rávaṇ took place a long time ago. (Kellogg 790). The Urdu name of this tense is Past *Remote*.

10. 'Many,' here = कितने.

13. 'Caught' 'seizing has brought' (पकड़ लिया).

16. 'To her mother and grandmother, both.' This use of दोनों where two persons and सब where many persons form the object of an action should be noted. The particulars are enumerated, then summed up in a word like *both* or *all*. Care must be used in discriminating between relations on the father's and mother's side. Under certain circumstances, the mention of the latter constitutes an inuendo of the vilest character. It is a safe rule to avoid mentioning female relations of any degree, unless absolutely compelled to do so.

17. *All* in this sentence should be सारा, the whole body of them.

B 1. Here 'all' is distributive and should be सब while सारा is collective. Its pedantic equivalent is समस्त. "सब is the Latin *omnis*, सारा is *totus*" (Kempson). Use सुनाई पड़ना, 'happened to be heard.'

2. पड़ना, again here, *'come into view.'*

3. सब, 'everyone.'

4. Here देना not पड़ना. 'A long way off,' बड़ी दूर से.

5. वह तो 'as for him, he came.'

6. सुनाई देना, (Kellogg, 428).

LESSON X.—The Infinitive.

1. The Infinitive is used as a gerund or verbal noun. As such, like other nouns, it can be used in the various cases. The following example is of a gerund in the Dative of Purpose, the Dative Post-position को being omitted. वह अब अग्नि प्रवेश करने जाता है, he is now going to enter the fire.

2. Compounded with देना, पाना, लगना and चाहना it forms what are called Permissive, Acquisitive, Inceptive and Desiderative Compound Verbs. In these compounds the gerund is used in its inflected form. उस को आने दो, let him come. भजन कीर्तन होने लगा, worship began.

3. The Gerund is also used with impersonal verbs signifying fitness, obligation, necessity etc.; with a Dative of the person affected. See also Lesson V.

(1) Propriety, तुमको करना उचित है, It is fitting that you should do it.
(2) Requirement, तुमको करना चाहिये, You should or ought to do it.
(3) Fate, fortune, or lot, तुमको करना पड़ेगा, You will have to do it (you *must*).
(4) Necessity, तुमको करना अवश्य है. It is necessary that you should do it.

(1) and (2) divide the idea of moral obligation between them.

4. The Infinitive is also used as an Imperative.

मदिरा न पीना, do not drink intoxicating liquor.

EXERCISE.

1. To-morrow at noon be present at my house. 2. I have to go. 3. In spite of many entreaties, he has not given (it). 4. She will never consent to leave me. 5. Anantábái sent a slave-girl to see (look at) her. 6. The things which are worth seeing. 7. The sun is just about to rise. 8. How long shall I have to stay here? 9. Say, where have you come from now? 10. He began to reside in a smallish house. 11. In the whole of his dominions nobody was left unclothed. 12. Will anyone prevent my entering Heaven? 13. Art thou afraid to know the state

of thy heart ? 14. How they begin to shine ! 15. Ahalyá had to carry on the affairs of the kingdom herself. 16. What were you thinking of to let the Babu go away ? 17. They, too, had to come back. 18. Let there be no contention between you. 19. Your obstinacy is not fitting. 20. You should sleep now. 21. All must necessarily die.

to-morrow, कल.
present, हाज़िर.
in spite of (see notes) पर भी.
never, कभी नहीं,
slave girl, *f.* दासी.
worth, योग्य.
thing, *f.* बात.
sun, *m.* सूर्य्य.
how long, कितनी देर तक
now, इस समय.
house, *f.* हवेली.
dominions, *m.* राज्य.
unclothed, naked, उघाड़ा.
anyone, कोई.

Heaven, *m.* स्वर्ग.
state, *m.* हाल.
condition (colloq.) *f.* दशा.
self, आप.
contention, *f.* तकरार. (arab. colloq.) *m.* झगड़ा.
too, also, भी.
between, आपस में.
obstinacy, *f.* हठ.
now, अब.
how, कैसा.
entreat, *v. tr.* मांगना.
have to do. (falls to me to do) *v. int.* पड़ना.

consent, *v. int.* (पर) राज़ी होना.
send, *v. tr.* भेजना.
rise (sun) *v. int.* उदय होना.
stay, *v. int.* रहना.
reside, *v. int.* रहना.
enter, *v. int.* घुसना.
afraid (to be) *v. int.* भय लगना.
shine, *v. int.* चमकना.
carry on (support) *v. int.* सम्भालना.
come back, *v. int.* लौट आना.
sleep, *v. int.* सोना.

NOTES 1.—For हाज़िर which is Arabic in origin but is in common use in colloquial Hindí, the pedantically disposed can use उपस्थित.

2. 'To me it falls to go.'

3. 'Much asking upon also,' (पर भी=in spite of).

4. 'This (one) me upon leaving ever content not will be.' The author used the Persian rází. If the student prefers a Sanskrit word, सन्तुष्ट may be used.

5. As को is used with दासी use के लिये with inf. of purpose.

6. 'Worth seeing,' देखने योग्य. 'Which' जो.

7. 'About to rise' upon rising.

8. 'Until how long to me here remaining will fall ?'

9. 'Please say (कहिये) this time (इस समय with को *omitted*) from where coming happened' (हुआ).

10. The suffix *ish* is well expressed by सा which like the qualificative adjective and genitive suffix का agrees with the governing noun. से which is indeclinable should be carefully distinguished from this. (Kellogg, 202 *a*).

11. 'Whole of dominions,' राज्य भर में. 'Anybody naked-remaining did not find.'

12. 'Me anyone heaven into entering.' Here use घुसना instead of the milder प्रवेश करना, the idea of opposition overcome being thus heightened.

13. 'To thee in knowing (the) state of thy heart even (भी) does fear touch' (लगना)?

14. 'Begin' लग जाना (in this sentence).

15. 'To Ahalya her very self (आप ही) affairs of state (राज काज) to sustain fell.'

16. 'What were you thinking (क्या समझ के) to let &c.= 'thou didst let &c.'

17. 'To them also coming back befell.'

18. Between, in this sentence conveys the idea of reciprocity आपस में is to be written and not बीच, which has a local meaning.

19. 'To you acting obstinacy fitting is not.' (नहीं=is not).

20. चाहिये 'you require to"

21. 'To all dying is a necessity,' (is necessary).

LESSON XI.—The Conjunctive Participle.

The Conjunctive Participle (जा, जाके, जाकर) is used when the action signified by it is preliminary to that of the leading verb. It usually refers to the subject of that leading verb but occasionally refers to the object, or to the agent of a Passive verb, वहां जाकर बैठो, 'go and sit there' (having gone there, sit). कृपा करके मुझे जाने दीजिये, 'kindly let me go.' (Doing kindness, be pleased to let me go).

The second of the above examples illustrates the modal or adverbial use of this participle; the first its preliminary use.

Other uses are, the *means* by which the action of the leading verb is effected and its *cause*, but all the usages may be brought under the two classes noted above (see Kellogg, 755).

EXERCISE.

1. Seize him by the hair and turn him out from here. 2. He has become a monk. 3. Pilgrims go to Benares and bathe. 4. How shall I have the courage to present myself to you ? 5. Have you come from England *viâ* Calcutta? 6. Have you come by way of our village ? 7. Write a brief account of Nand. 8. From (the) Himálaya to Rámeshwar. 9. Nala was ashamed and answered. 10. Go thou and see him and come (back). 11. The hunter was angry because of this and shot an arrow at Damayanti. 12 She gave the wreath of victory to Nala and married him. 13. Although you are so old, do you behave in this manner ? 14. Distribute them two to each person. 15. You have devoured the beloved of my heart. 16. The dog himself had slain it and saved the child's life. 17. When he saw his master's sad plight his eyes filled with tears. 18. We go along visiting the villages at a distance of two miles back from the road. 19. Now in this world is there a greater saint than I? 20. The wells are finished and ready (for use). 21. The almoner came and gave his blessing and stated.—22. I have came from Lálá Har Dyal's. 23. The marble temple is finished building. 24. What are you thinking of ? 25. Incense is burning. 26. Camphor lamps are being lighted. 27. He was kindling a fire.

hair, *m.* बाल.	heart, *m.* कलेजा.	ready, तैयार.
monk, *m.* साधु.	dog, *m.* कुत्ता.	almoner, *m.* दानाध्यक्ष.
pilgrim, *m.* यात्री.	life, *m.* प्राण.	marble, *m.* संगमरमर.
foreign parts *f.* विलायत	child, *m.* बच्चा.	incense, *m.* धूप.
account, *m.* वृत्तान्त.	sad plight, *f.* दुर्दशा.	camphor, *m.* कपूर.
brief, (in) संक्षेप करके.	master, *m.* मालिक.	lamp, *m.* दीपक.
hunter, *m.* व्याधा.	master, (Skr.) *m.* स्वामी.	tear, *m.* आंसू.
anger, *m.* क्रोध.	eye, *f.* आंख.	blessing, *m.* आशीर्वाद.
arrow, *m.* तीर.	back from, हटके.	turn out, *v. tr.* निकालदेना
wreath of victory, *m.* जयमाल.	two miles, *m.* कोस.	become, *v. int.* बनना.
	world, *m.* संसार.	bathe, (religious) *v. tr.* स्नान करना.
old, lit. great बड़ा.	saint, *m.* परमात्मा.	
this, (manner) ऐसा.	greater than, बढ़कर.	present (to be) *v. int.* उपस्थित होना.
piece, *m.* टुकड़ा.	well, *m.* कूआं	

ashamed (to be) *v. int.* लज्जित होना.
answer, *v.tr.* उत्तरदेना.
shoot, (cause to go) *v. tr.* चलाना.
distribute, *v.tr.* बांटदेना
devour, *v.tr.* फाड़ खाना.
slay, *v.tr.* मारना.
think, (on) *v. int.* सोचना.
burn, *v. int.* जलना.
light, to be lighted *v. int.* बलना (a lamp)
to light, *v. tr.* बालना.
kindle, light (a fire) *v. tr.* सुलगाना.

NOTES.—1. 'His hair having seized from hence (यहां से) turn out.' The pronoun 'his' at the beginning of the sentence makes the object sufficiently explicit without using *him* with the principal verb.

2. 'He a monk becoming (बन the shortest form of the conj. part) has sat down,' (बैठा). The latent idea in *sitting down* is that the man has adopted monkery as his profession.

3. 'Pilgrim-folk (लोग) to Káshí having gone, are bathing (pres. Imp. implying that this is a regular thing which is continually going on) स्नान करना is religious bathing for merit and purification. नहाना is bathing generally.

4. 'What face bringing (क्या मुंह लेके) at your place (आप के यहां) shall I be present?'

5. England = विलायत. This word originally meant a province (in Persian), then the province a person belongs to, then the Viláyat *par excellence*, that is, the country of the "Sáhib log," '*vid*' = से होकर. 'From (or by) Calcutta being, your Honour from Viláyat has come?'

6. A very terse sentence—'our village being are you come?' The form of the conj. part is simply हो. The speaker is a villager and villagers are sparing of their words—note that "our village" is in the ablative with से omitted. The inflexion usual before *se*, however, must be made.

7. 'Of Nand account making-brief write.'

8. 'From Himálaya beginning' (लेकर). note this idiom for the terminus *a quo*.

9. 'Nala being ashamed gave answer.'

10. 'To him (उसके पास) go,' (this is the first part of the order and is divided from the second by the conjunction,) 'and having seen, come.' Use the 2nd sing.

11. 'By this matter coming into anger (the) hunter upon Damayanti an arrow caused to go.'

12. 'She with Nala—having given the garland-of-victory—marriage-did.' In this and similar sentences the dative of the object is omitted as the object is already expressed as governed by the principal verb *married* (see No. 1 above) and this governs the ablative *with*.

13. An example of the concessive force of the conj. part. 'Although you are so old (इतनी बड़ी होकर) why such work are you doing?'

14. 'Two two making distribute.' Use inf. for imperative. (Kellogg 755 *b*).

15. 'Thou hast of my heart (the) piece, tearing, eaten.' Colloquial, and even literary, Hindí psychology and physiology are remarkable. कलेजा is supposed to be the liver, but it also stands for heart "and so contrives a bouble debt to pay."

16. 'The dog himself' (कुत्ते ही ने). प्राण here is plural. Another piece of Hindu philosophy is, that the 5 vital airs are the cause of bodily life. When, however, the soul, as a unity is intended, as in Christian theology, the singular had better be used.

17. In this sentence the object is omitted or rather latent in the verb. Turn thus—'His master's this kind of (ऐसी) sad plight seeing, in eyes tears filling (भर) brought' (लाया).

18. 'We folk from the road one kos holding back (हटके) are going looking' (देखते). The Principal verb is what is sometimes called a statical compound (Kellogg, 445). It would perhaps complicate matters less if such forms were regarded simply as idiomatic uses of the participles (see Lesson XIII.)

19. 'Than me greater (मुझसे बढ़कर) now in this world another (और) who (कौन) is (a) Saint?' saint पुण्यात्मा means literally a meritorious soul, पुण्य being merit acquired by religious duties.

20. 'Wells being made (बनकर) are ready.' So in No. 23.

21. There are two co-ordinate statements here namely (1) came and gave his blessing (2) made a statement. These should be connected by और. Came = आकर.

22. 'From Lálá Hardayál's he has come' (के पास से आया).

24. This and the two following are instances of the use of रहना with the conjunctive participle in the form of the root. See Kellogg 429. Remark. The tense, which is in very common use, is a present or imperfect continuous with है or था.

In No. 24. use the honorific form with the verb in the plural. Note specially the verbs used in 25 to 27. Incense is *burnt* (जलाना causal जलना intrans.) lamps or candles are lighted (बालना causal बलना intrans.) a fire is kindled (सुलगाना caus. सुलगना intrans.)

LESSON XII.

A. The suffix वाला from Sanskrit पालक a keeper, or हारा, from Sanskrit कारक, a doer.

1. Added to the inflected infinitive, forms what is called a noun of agency. करने वाला, a doer, रहने वाला, one who stays or resides.

2. An adjective is also formed by adding वाला to an inflected infinitive or a noun. In many cases the genitive of quality is unidiomatic and the form with वाला is then very useful as उसका छप्परवाला घर his thatched house (as distinguished from a house of another description). In the sentence in question the use of two genitives in close juxtaposition is avoided by the use of वाला.

3. The noun of agency has the force of a future participle वह जाने वाला है, he is about to go (Latin *iturus est*).

4. The forms ending in वाला being equivalent to adjectives, other adjectives should not be compounded with वाला, काला, वाला, and such forms are of European manufacture to express such phrases as *the black one.* वाला does not mean *one.* A good native speaker or writer makes elegant use of the वाला forms and employs them in many cases to avoid an awkward periphrasis. If the student keeps his eyes and ears open he will learn to do likewise, but he must avoid using वाला in the unidiomatic way noted above.

B. The Indefinite and Definite articles. A man = मनुष्य, one man=एक मनुष्य: a certain man = कोई मनुष्य. Some के एक, कितने एक.

The city=नगर. The three (of them)=तीनों. The good = भले लोग: of the two दोनों में. That man=वह मनुष्य: this man यह मनुष्य.

EXERCISE.

A 1. Lakshmí serves the worker. 2. On all sides he stationed men who knew many languages. 3. He dismissed all those who were taking (things). 4. Then the guardians of the waters went and said to the deity Varuṇa. 5. His family consulted among themselves. 6. Then all the (people of the) assembly, seeing him, began to cry "Govind!" 7. He himself will soon depart to Hades. 8. He does not eat with low caste people. 9. This is a very promising boy. 10. This book is the work of Rájá Śrí Nivás Dás of Delhi. 11. If fate dwells in the heart—. 12. The ruin of the unjust slowly comes to pass.

B. 1. This is (a) very clever boy. 2. A (certain) Paṇḍit has come. 3. A (one) man is standing at the door. 4. The good are always happy. 5. The three trees are ours. 6. About twenty men are present. 7. This is somebody's cart. 8. I need a book. 9. I need a book (one). 10. I need only one book. 11. Some boys are here. 12. The city is quite two miles distant from thence. 13. There are also some other reasons. 14. He has a pain in his head.

VOCABULARY.

Lakshmí (the goddess of wealth), *f.* लक्ष्मी.
worker, कामकरनेवाला.
side, *f.* ओर.
man, *m.* पुरुष.
many, अनेक.
language, *f.* भाषा.
guardianship, *f.* रखवाली.
water, *m.* जल.
deity, *m.* देवता.
Varuṇa, *m.* वरुण.
reason, *m.* कारण.
pain, { दर्द *m.* / पीड़ा *f.*
with, के संग.

family (house) घरवाले
assembly, *f.* सभा.
Govind (a name of Krishṇa), *m.* गोविन्द.
Hades, *m.* पाताल.
low caste, *f.* नीच जाति.
promising (see notes) होनहार.
Delhi, दिल्ली.
fate, (see note) होनहार
ruin, *m.* सर्ब्बनाश.
serve, *v. t.* सेवा करना.
station, *v. t.* नियुक्तकरना
dismiss, *v. t.* विदा करना
consult, *v. t.* सम्मत करना
dwell, *v. int.* बसना.

injustice, *m.* अधर्म.
slowly, धीरे धीरे.
clever, बुद्धिमान.
very, अति.
Paṇḍit, *m.* पण्डित.
door, *m.* द्वार.
good, भला.
always, सदा.
happy, आनन्दित.
tree, *m.* पेड़.
present, उपस्थित.
cart, *f.* गाड़ी.
come to pass, *v. int.* हो जाना.
standing, (to be) *v. int.* खड़ा होना.

NOTES.—1. 'Of doers of work Lakshmí does (the) service.'

2. 'He many-language-knowing men (पुरुष) the whole four sides (चारों ओर) stationed.'

3. 'Takers he dismissed.'

4. 'Then of the water the guardianship-doers going &c.' Note that *waters* in Hindí and Urdu must be in the singular, not plural as in the Bible.

5. 'Family' = house people (घरवाले). 'Among themselves (आपस में).

6. "The vision of him (उनका दर्शन) finding, all the assembly folk (सभावाले). "Govind" began to say (कहना). Note the honorific plural pronoun: the object of the beatific vision being a deity.

7. 'He himself (आपही) in a little while (देर) to Pátál is about to go' (a goer).

8. 'Caste-people,' जातिवाले. In speaking, the student should avoid the common error, which is an invention of Munshis ignorant of anything but Persian, of calling ját (जाति=caste) zát which means nature.

9. 'This is *a becomer* (of a) boy—' an instance of the future participial use of the वाला compound.

10. 'This book *of* R. S. N. Das Delhi-man (दिल्लीवाला) is (the) made' (बनाई).

11. A scrap of poetry. Fate is that which *is* to happen (noun of agency of होना) the contingency is expressed by the contingent fut. 3rd sing.—if, is understood, as also is *in*.

12. 'The unjust'=the doer of injustice.

B 1. A is to be left untranslated.

2. कोई.

3. एक. This is one of the cases of the use of *a* in which it can be translated "one"

4. 'The good'=good people (लोग).

5. 'The three'=तीनों, aggregative (see Kellogg, 223.)

6. 'About 20' (बीस एक) (Kellogg 222).

7. 'Somebody' (or other) कोई न कोई.

8. 'To me book needed' (चाहिये).

9. 'Use एक.

10. एक•ही.

11. 'Some'=कितने एक.

12. '*Quite*. 2 miles' = कोस भर, a full kos.

13. Other = और, also = भी, some = के.

14. 'In his head is pain.' This is one of the ways of expressing *have* in Hindí. उसके पास implying external proximity is not appropriate here, nor is the genitive of possession which implies too much *essentiality*. Pain is an accident—but a head is an essential part of a man.

LESSON XIII.—The Imperfect and Perfect Participles.

1. Both the subject and the predicate of a sentence may be enlarged by the addition of an imperfect or perfect participle with or without हुआ or भया used as an adjective.

2. When the noun qualified by an adjective participle takes को the participle remains uninflected.

3. The predicate may also be enlarged by an imperfect or perfect participle in the inflected masculine form with or without हुए added. This absolute participle as it is called has the force of an adverb of time, manner or other circumstance.

4. When the subject of a transitive verb takes ने the predicating participle must be in the inflected masculine, or absolute form.

5. A participle may stand alone as a verbal noun.

Examples—1. *a*. Qualificative, एक भेड़िया उसके पास मरा पड़ा है, a wolf is lying dead beside him (a dead wolf).

b. Predicative, किस कमरे में खाट बिछी थी, in what room was the bed placed (lit. spread).

2. Predicative with को. राक्षस ने उसको मरा देखा, Rákshas saw him dead.

3. Adverbial, इतनी बात के सुनतेही प्रभु बोले, as soon as He had heard this much, the Lord spake—

4. Adverbial absolute on account of ने, चलते चलते सिपाही ने चोर को मारा, while he was going along the constable struck the thief.

5. लड़तों के पीछे भागतों के आगे, last to fight and first to fly, lit. behind the fighting and before the flying (ones).

The construction of the perfect and imperfect participles being the same we shall not give separate exercises on them. It is as well however to distinguish between the signification of the various participles and the noun of agency.

1. The conjunctive participle signifies that an action has been or will be at some time, performed in addition to or preparation for that of the leading verb वह रोटी खाके आवेगा, he will eat his bread and come.

2. The imperfect shows the agent in the performance of another action while the action of the leading verb is going on. वह रोटी खाते आवेगा, he will come (while he is) eating his bread.

3. The perfect shows the agent after he has performed one action, in the performance of another वह रोटी खाये आवेगा, he will come after he has eaten.

4. The noun of agency states that the man will perform an action in the future वह खाने वाला है, he is about to eat.

EXERCISE.

The Adjectival and Substantival Participles.

1. Sin goes along fleeing. 2. Sin running hither and thither and panting, is speaking. 3. The charioteer while hearing the voice and looking, spoke. 4. We now regard our desire as fulfilled. 5. What, shall I jump down into a burning fire? 6. If I leave her sleeping here. 7. The pot is filled with water. 8. What does the king see when he has taken his stand in the temple? 9. Fastened in a box a poor tiger is lying and floundering about. 10. You have not even noticed that I, an ascetic, have come. 11. A kind of light that has come down from heaven is coming before him. 12. I awake those who have been deceived by

dreams. 13. I dispel the delusion of those who have gone astray by reason of the mirage. 14. Why does he leave his cow tied to a peg? 15. I found the door open. 16. I have not yet arisen from sleep. 17. Without having seen him I will not give him medicine. 18. He did not mind what his father said. 19. Have you ever seen such a thing happen. 20. You should not push one who is already nodding. 21. A drowning man clings to a straw. 22. Then what was the use of regret? 23. Nothing venture, nothing have. 24. Vichakshaṇá seeing the king laughing, (herself) burst out laughing.

sin, *m.* पाप.	mirage, *f.* मृग तृष्णा.	regard as, *v. tr.* मानना.
hither, इधर.	peg, *m.* खूंटा.	jump, *v. int.* कूदना.
thither, उधर.	door, *m.* द्वार.	fastened, *v. int.* (as a
charioteer, *m.* सारथी.	not yet, अभी नहीं.	prisoner), *v. int.*
voice, *m.* शब्द.	medicine, *f.* औषध (Skr.)	जकड़ना.
desire, *m.* मनोरथ.	दवाई.	flounder *v. int.* तड़फड़ाना
what ! क्या.	ever, कभी.	descend, *v. int.* उतरना.
fire, *f.* आग.	straw, *m.* तिनका.	awake, *v. tr.* जगाना.
pot, *m.* घड़ा.	Vichakshaṇá, विचक्षणा	deceived to be, *v. int.*
temple, *m.* मन्दिर.	support, *m.* सहारा.	भूलना.
box, *m.* सन्दूक.	benefit, *m.* कल्याण.	dispel, (wipe out) *v. t.*
poor, बेचारा.	drown, *v. int.* डूबना.	मिटाना.
tiger, *m.* व्याघ्र (San.)	regret to *v. int.* पछताना.	stray, *v. int.* भटकना.
बाघ.	venture, *v. int.* सन्देह	leave, *v. tr.* छोड़ना.
ascetic, *m.* तपस्वी.	में जाना.	open, *v. tr.* खोलना.
light, *f.* ज्योति, जोत.	laugh, *v. int.* हंसना.	find, *v tr.* पाना.
heaven, *m.* आस्मान.	flee, *v. int.* भागना.	push, *v. tr.* ठेलना.
before, साम्हे.	run, *v. int.* दौड़ना.	nod in sleep, *v. int.*
dream, *m.* सपना.	pant, *v. int.* हांफना.	ऊंघना.
sleep, *f.* नींद.	fulfilled to be, *v. int.* सिद्ध.	
delusion, *m.* भ्रम.	होना.	

NOTES—1. Use impf. part. masc. sing. with हुआ, in agreement, जाता है the principal verb, closes the sentence.

2. 'Sin here and there fleeing and panting'—these two participles being connected by and, only require हुआ after the latter of the two.

3. 'While' needs no separate word to express it, the two impf. participles, constructed as in No. 2, sufficiently express the idea.

4. 'As' is not to be translated, because the pf. part हुआ followed by मानते हैं expresses it.

5. Inflect 'burning' to agree in gender with 'fire' and govern the latter by में, 'jump down' = कूद पड़ूं.

6. 'If' जो; 'her,' इसे; 'sleeping,' सोती हुई—the tense of 'leave' is Con. Fut. because of जो.

7. 'In the pot water filled (pf. part with हुआ) is.' Note that भरना governs a locative of the receptacle; and an accusative in the nominative form, of the contents.

8. 'When-he-has-taken-his-stand' (खड़ा खड़ा). The part, signifies his position while looking and the repetition of the participle gives an idea of continuity.

9. 'In a box fastened (जकड़ा, the word which means fastened in chains, fetters, etc., as a captive) poor tiger lying is floundering.'

10. 'Thou, me an ascetic even (= भी following the word it emphasizes) come (आया) didst not know.' The arrogant style of speech suits the character of the speaker, an irascible old ascetic, always ready with his curses.

11. 'A kind of light' (एक जात सो) before him from heaven descended 'is coming along' (चली आती है).

12. 'I of dream deceived (भूले-हुओं को) from sleep am arousing.'

13. Same order as No. 12.

15. 'Open' खुला.

16. 'From sleep, yet,' सोते से भी.

17. 'Without having seen him' (बिन उसे देखे).

18. 'Of his father the (thing)—said' (पिता का कहा).

19. 'Ever such a thing (ऐसा होते कभी).

20. 'To a nodding one (ऊंघते को) pushing should not be done' (न चाहिये).

21. 'To drowning-one of a straw (the) support.'

22. 'Again, from having regretted (पछताये से) what becomes?'

23. 'Man without having-ventured (संदेह में गये बिना) benefit sees not.'

24 Note that राजा being a person takes को as its sign of the acc. after देखना. Therefore the imp. part. laughing, must be in the masc. sing.—burst out laughing, हंस पड़ी (Kellogg, 428).

LESSON XIV.—The Perfect and Imperfect Participles

(Continued).

The Adverbial or Absolute Participle.

1. Just as the Lord uttered the word the doorkeepers brought the Bráhmaṇ before him.

2. The hunter shot the deer with a bullet while it was grazing.

3. A Bráhmaṇ, desiring an interview with you, is standing at the door.

4. The Tahsíldár was running after the thief with a whip.

5. This thing happened many days ago.

6. When the pandit was leaving, he sent the boys home.

7. He is standing with a naked sword in his hand.

8. You go just as I come.

9. Rákshas with his sword drawn is strolling up and down.

10. Two hours before night they brought the papers to be signed.

11. The father, spear in hand, is looking on.

12. With what joy the mungoose is chewing the snake's head!

13. When he had said this Trishanku flew up towards heaven.

14. I see you with bow bent.

15. One day in the month of Mágh, before dawn, a certain traveller's boat was coming back from Gangá Ságar.

16. I am just bringing the dinner.

17. All the cowherds, singing and playing, came with Śrí Krishṇ Chand to Braj.

18. This play has been written over 400 years.

lord, *m.* प्रभु.
doorkeeper, *m.* द्वारपाल.
before (in the presence of) सन्मुख.
hunter, *m.* अहेरिया.
deer, *m.* हरिण.
bullet, *f.* गोली.
interview, *f.* भेंट.
Tahsíldár, *m.* तहसील-दार.
whip, *m.* चाबुक.
after, के पीछे.
naked, नंगा.
sword, *f.* तलवार.
hand, *m.* हाथ.
sword, (kharg) *m.* खड्ग.
hour, *f.* घड़ी.
paper, *m.* काग़ज़.
signature, *m.* दस्तख़त.
spear, *m.* बर्छा.
mungoose, *m.* नेवला.
jóy, *m.* आनन्द.
Trishanku, (a king) त्रिशंकु
heaven, *m.* स्वर्ग.
towards, की ओर.
bow, *m.* धनुष.
Mágh, *m.* माघ.
traveller, *m.* यात्री.
boat, *f.* नाव.
cowherd, *m.* गोप.
,, *f.* गोपी.
Śrí Krishṇa, श्री कृष्ण.
Braj, ब्रज.
play, drama, *m.* नाटक.
uttered to be = to go out) *v. int.* निकलना.
shoot, *v. tr.* मारना.
graze, *v. int.* चरना.
desire, *v. tr.* अभिलाषा करना.
draw, *v. tr.* खींचना.
stroll, *v. int.* टहलना.
sign, *v. tr.* दस्तख़त करना
chew, *v. tr.* चबाना.
fly, *v. int.* उड़ना.
bend (bow) *v. int.* चढ़ाना.
sing, *v. tr.* गाना.
play, (instrument) *v. tr.* बजाना.

NOTES—1. 'From the Lord's mouth (the) word (बात) coming out' (inflected masc. impf. part with हो).

2. 'While it was grazing (चरते हुए). The time when the action took place is denoted by the inflected form of the participle.

3. 'Interview with you' (आप का दर्शन, note the honorific form) 'desiring (अभिलाषा किये), *on* the door is standing' (खड़ा है).

4. 'With a whip' (चाबुक लिये हुए) A European has been heard to say "behave yourself or lakṛí *se* áúngá!" I will come *from* a stick.' He should have said '*lakṛí liye hue.*'

5. 'Many days ago' (बहुत दिन बीते).

6. 'When the Paṇḍit was leaving' (जाते हुए पण्डित &c.)

7. 'He in hand naked talwár taken (लिये) &c.'

8. 'Our very coming आते ही your honor went' (चले).

9. 'With sword drawn' (खड्ग खींचे हुए). The Sanskrit word for sword is appropriate as the thing happened back in Hindu history (Kellogg, 72 rem).

10. 'Two hours before night' (दो घड़ी दिन रहे, note the idiom, two gharis of day yet remaining, 'to be signed' (दस्तख़त कराने को) 'they caused the queen to sign them'; just as your servant, however obsequious he may be, *causes* you to eat (खिलाना) your meals.

11. 'Looking on' देख रहा है.

12. 'With what joy (क्या आनन्द से) is chewing' (चबाये जाता है). This form of the part ending in ए before another verb conveys the idea "he is just this moment doing it."

13. 'The moment he had said this,' इतना कहते हो.

14. Bent धनुष चढ़ाये bow for string, which latter is *raised* to its notch in stringing the bow. A synecdoche of the whole for the part.

15. 'Before dawn' (कुछ रात रहे).

16. 'I now (अभी) am bringing' (लाये देता) the inflected part implying imminence (see No. 12).

17. 'All cowherds and cowherdesses singing, playing, &c.' 'with,' के साथ.

18. 'To this play made (बने) 400 years above (के ऊपर) have become.'

LESSON XV.—Compounds with the perfect Participle, Passive, Frequentative, Desiderative.

1. The passive is not in frequent use in Hindí. There is such a wealth of intransitive verbs, to say nothing of the instrumental use of the agent case with the perfect participle, that the passive is only needed in exceptional cases. The safe rule to observe is, that the passive should not be used when the doer of the action is specified. पुस्तक अनुवाद किई गई, the book was translated. But पण्डित ने पुस्तक को अनुवाद किया the book was translated by the Paṇḍit or the Paṇḍit translated the book.

2. The desiderative formed with the perfect participle has also (some good authorities go so far as to say *only*) the meaning of being about to be done.

वह खाने चाहता है, 'he wishes to eat.'
वह खाया चाहता है, 'he is about to eat.'

3. Frequentatives are formed with the perfect participle and imply practice, custom or habit. गाड़ीवान लोग यहां अपने अपने घोड़े मला करते हैं, coachmen are in the habit of grooming their horses here.

4. Frequentative and desiderative compounds are in the tenses of the perfect participle constructed actively with the nominative, not the agentive, case.

EXERCISE.

1. My son, I am about to send you to do a special work for myself. 2. The work which should be done to-day. 3. This boy is just going (wants to go) home. 4. It will soon be evening. 5. Nárad is in the habit of going here and there all over the earth. 6. The ingredients had been given to Rituparṇa. 7. Ripened fields were bought. 8. Now instead of five,—let fifty, thousand receive them regularly. 9. The thief was in the habit of going by a concealed footpath. 10. She was just dying of anxiety. 11. The school began with great *eclat*. 12. When the king saw he remained as if smitten with fear. 13. As far as can be managed. 14. The slavegirl could do no more. 15. That poor fellow has gone daft. 16. There is no fighting against fate. 17. I kept wandering about in that jungle all day.

work, *m.* काम.
special (own), निज.
to-day, आज.
home, अपना घर.
earth, *f.* पृथिवी.
ingredients, *f.* सामग्री
evening, *m.* सांझ.
school, *m.* पाठशाला.

footpath, *f.* पग डण्डी.
anxiety, *f.* चिन्ता.
eclat, *m.* धूमधाम.
smitten, with fear भय चक.
fate, भाग.
jungle, *m.* जंगल.
intellect, *f.* बुद्धि.

ripen, *v. int.* पकना.
concealed, to be *v. int.* छिपना.
managed (be), *v. int.* बन पड़ना.
wander (go about), *v. int.* फिरना.

Notes—1. 'My son' (बेटा जी, note that the author has used the Nom. for the voc.) 'I' (हम, the speaker being a Bráhmaṇ, he uses the honorific plural in speaking of himself and the 2nd Pl. in addressing his messenger) 'a special work &c. (अपने निज के काम में) 'about to send' (भेजा चाहते हैं).

2. 'Should be done' (use past. part. with चाहिये).

3. जाया चाहता, note this form (only used in the desiderative) instead of गया.

4. 'Soon be' (हुआ चाहता).

5. नारद जी, 'on all (the) earth here and there' फिरा करना, use honorific plural of verb, Nárad being a god-ling.

6. As the person giving is not named, the pass. is correctly used in this sentence.

7. 'Ripened' (पके हुए) passive as in 6.

8. 'Receive regularly,' मिला करे, with dative of recipient.

9. 'Concealed,' use adjective pf. participle and the principal verb in the frequentative.

10. 'Just dying' (मरी जाती थी) 'of anxiety' (मारे चिन्ता के).

11. 'Began,' चल निकला.

12. 'Saw'—use conj. part—'as-if-smitten-with-fear' (भय चक सा).

13. बन पड़ना.

14. 'By the slavegirl any other plan (और कुछ उपाय) did not fall done (बन पड़ा).

15. 'Of that poor-fellow the intellect was smitten' (passive).

16. 'No fighting' (लड़ा नहीं जाता).

17. 'All day' (दिन भर) 'kept wandering about' (फिरा किया).

PART II.—COMPLEX AND COMPOUND SENTENCES.

SECTION I.—COMPLEX SENTENCES.

Complex Sentences are those which, in addition to the principal subject and predicate, contain subordinate clauses explanatory of the subject or predicate of the principal sentence, or both. These subordinate clauses are of three kinds, conveying the meaning of either a noun and adjective or an adverb.

The sequence of tenses in Hindí is generally speaking strict. The tenses used in the principal an subordinate clauses are usually the same.

The force of the tenses in Hindí can best be learned by studying their use in complex sentences.

1. The Contingent Future, Imperative, Contingent Imperfect and Contingent Perfect are used when the idea to be conveyed is that of contingency or possibility as जेा आप नगर में जाकर पाठशाला स्थापित करें तेा मुझ पर बड़ी कृपा हेा, if you would go into the city and set up a school it would be a great favour to me.

2. The Indefinite Imperfect, Past Contingent Imperfect and Past Contingent Perfect signify an action contingent upon a possibility which has not become an actual fact and whose realization has therefore become impossible, as जेा ऊंट की टांगें छेाटी हेाती तेा पेड़ों के पत्ते क्योंकर खाता, if the camel's legs were short (which they are not) how could he eat the leaves of trees.

3. The remaining tenses are all indicative in signification signifying actual facts or those which are assumed to be actual, as जब राम बन केा जावेगा तेा लक्ष्मण भी उस के संग जावेगा, when Rám goes to the forest Lakshmaṇ also will go with him.

LESSON XVI.—Noun Clauses.

Noun Clauses are commonly introduced in English by the conjunction *that*, and in Hindí by कि or जेा used as a conjunction.

After verbs of saying, thinking, wishing, fearing, etc. the clause which completes the predicate by stating the subject matter of the thought, speech, or wish, etc. must be in the direct narration, instead of the indirect as is usual in English and Latin. In other words Hindí uses the *oratio recta* and not the *oratio obliqua*. In English we should say "tell him to go," "say to him that I will come to-morrow," whereas in Hindí the correct form is "tell him (that) 'go'" उस से कहो (कि) जाओ. उस से कहो कि साहिब कल आवेगा, "tell him that the Sáhib will come" in which it will be seen that the person of the verb is changed and the subject of the sentence must agree with it. These matters will be further explained in the notes.

EXERCISE.

1. Let us see which side this camel will lie on. 2. What, did you not know; that you have designed such evil! 3. When you are on the bench think and judge carefully lest knowingly you find an innocent man guilty and punish him. 4. To-day from being in your society I have come to remember that I also have read somewhat. 5. She had no property in the house that she should inform her son (of it). 6. He had not (the) power of speech that he should make a statement concerning himself. 7. The sons of Vaśisht were angry and laid upon Triśanku the curse that he should become a chándál, 8. Viśwámitra promised the king that he would send him to heaven in the body he then wore. 9. If our readers will reflect that their ancestor was king Hariśchandra and in consequence amend their lives a little, the poet's labour will be rewarded. 10. O King! dismiss from your mind all doubt about your being able to reach that place. 11. Tell Achaldatt the writer that the account which he has is wanted. 12. They were going because they cherished the avaricious hope that they would obtain much in that place. 13. He went fleeing to Malayaketu for fear that all this should be confiscated. 14. He understood that he had saved his life. 15. They convicted him of the vile crime of murdering the king. 16. Seeing this that rascal was sure that men were hidden in that house. 17. The people were afraid lest the king should punish them.

18. Step carefully lest you fall into the ditch. 19. Dismiss this hope from your mind that Rákshas the minister will turn Chandragupta off the throne. 20. Who would have had such a heart of adamant as to lay hands on a p oor simple girl.

Vocabulary.

camel, *m.* ऊंट.
sit, *v. int.* बैठना.
side, (one lies in bed) *f.* करवट.
evil thought *f.* कुमति.
design, *v. tr.* बिचारना.
think, *v. int.* सोचना.
judge, (for yourself) *v. tr.* विचार लेना.
knowingly, जानबूझकर.
innocent man, *m.* निरपराधी.
guilty man, *m.* अपराधी
find, (verdict), *v. tr.* ठहराना.
punish, *v. tr.* दण्ड देना.
society, *m.* सतसंग.
remember, *v. tr.* स्मरण करना.
come to remembrance *v. int.* स्मरण आना.
property, *m.* द्रव्य.
inform, *v. tr.* बतलाना.
power *f.* सामर्थ्य.
condition, statement, *m.* हाल.
angry to be (rushṭ honá). *v. int.* रुष्ट होना.
curse, *m.* शाप (स्राप).
cháṇḍál, *m.* चाण्डाल.
promise, *v. int.* प्रतिज्ञा करना.
body, *f.* देह.
heaven, *m.* स्वर्ग.
ancestor, *m.* पूर्व्वपुरुष.
amend, *v. tr.* सुधारना.
life (way of living). *m.* चरित्र.
poet, *m.* कवी.
labour, *m.* परिश्रम.
rewarded by success, fruitful, profitable, सुफल.
doubt, *m.* सन्देह.
mind, intellect, *m.* चित्त
dismiss, *v. tr.* दूर करना.
writer, (caste) *m.* कायस्थ.
account, *m.* लेखपत्र.
avarice, *m.* लोभ.
confiscate, *v. tr.* छीनना.
save, *v. tr.* बचाना.
crime, *m.* अपराध.
convict, *v. tr.* अपराधी ठहराना.
murder, *v. tr.* मार डालना.
rascal, *m.* दुष्ट.
sure, (to be) *v. int.* निश्चय कर लेना.
hidden, छिपा.
lest, ऐसा न हो कि.
carefully, सावधानी से.
step, *v. int.* पांव रखना.
ditch, *m.* गढ़ा.
hope, *f.* आशा.
minister of state, *m* मन्त्री.
breast, *f.* छाती.
adamant, *m.* वज्र.
girl, *f.* कन्या.
simple, भोली भाली.
lay hands, हाथ चलाना
do justice, न्याय करना
little, a, कुछ भी.
understand, *v. tr.* समझना.
afraid to be, डर जाना.

Notes—1. "Let us see (देखें) that (कि) this camel on what side (किस करवट, पर understood) will sit" (cont. fut.) The equivalent of "Let us see which way the cat jumps."

2. "Did not know (नहीं जानते) that (जेा) have designed such evil" (ऐसी कुमति बिचारी है). As *you* is expressed in the first part of the sentence it is not repeated in the subordinate clause.

3. "When you are on the bench" = at the time of doing justice, "think and judge carefully" (खूब सेाच बिचार लेा) "lest an (any किसी–कें) innocent (man), (a) guilty (man) finding, you punish."

4. "To-day from your society this also came to remembrance— have read" = पढ़ा था. The tense refers to the remote past.

5. "In her house was no property." Use था in the first part and the Indef. Impf. in the second to express the unrealized contingency. "*That,*" जेा.

6. "To him of speaking—was not," जेा अपना हाल कहे expresses the remainder of the sentence. Note the double meaning of हाल (1) a state; (2) a statement.

7. "The sons of Vaśishṭ becoming angry gave course to Triśanku that thou chándál become."

8. "Promised—that with this very body (इसी देह से) you (to) heaven we will send." Viśwámitra being an ascetic uses the honorific plural of the verb भेजेंगे for himself and regarding the king as a disciple uses merely the 2nd plural pronoun for him.

9. "Of us people (the) ancestor king (महाराज) Hariśchandra also (भी) was (use the honorific form, that is the plural verb) this (fact) understanding, readers even a little (कुछ भी) their (अपना) way-of-living will amend, etc." Use the absolute future in both clauses. The author assumes the good disposition of his readers and therefore regards the happy effect of his poem as certain. The inversion of clauses is instructive and the whole sentence is felicitously put together.

10. The author has used the Sanskrit vocative here for O king, राजन्. "Doubt that we there how (कैसे) shall be able to arrive." The plural is of course honorific.

11. "That with you (तुम्हारे पास) which account is, that is asked" (मांगा है.)

12. 'They from this avarice remained going, that just here (यहीं) much will meet' (मिलेगा.)

13. 'He from this fear fleeing to Malayaketu (के पास) went away (चला गया) that this all may not get seized' (छीन न जाय). Note the position of the word fear and that of the subject of the fear, the noun clause at the end. This suspension is typical of Hindí.

14. "He this understood that this (person) saved my life.' The near and remote demonstratives and the *oratio directa* in Hindí make this sentence as clear in Hindi as it is ambiguous in English. The word प्राण here is used in the plural.

15. "They on him this crime established (ठहराया) that 'this wicked one has murdered the king.'"

16. "Was sure (निश्चय कर लिया) that inside this house men hidden are" (छिपे हैं).

17. 'Were afraid' = *got* afraid (डर गये) 'lest (the) king to us give punishment' (दण्ड).

19. "'Chandragupta now Rákshas the minister from upon the kingdom will take up' (उठा देगा) this hope leave" (2nd pl.)

20. 'Of whom breast of adamant was, that (जो) upon simple girl hand would make to go' (Indef. Imp.)

LESSON XVII,—Adjective Clauses.

Adjective Clauses in English are usually introduced by the relative pronoun of some equivalent. The construction in Hindí is different. The subordinate clause is introduced by the relative जो or a pronominal adjective, but it must be balanced in the principal clause by the correlative सो or a demonstrative pronoun यह, वह, ऐसा, or सब used pronominally, as जो आम बोता है वह आम खाता है, जो बबूल लगाता है सो कांटे चुनता है, he who plants mangoes eats mangoes; he who plants the acacia gathers thorns.

EXERCISE.

1. Now no inhabitant of India will ever do what Hariśchandra has done. 2. Again, his name will endure who, being so firm, shall perform his duty. 3. A child quickly receives the teaching which is given at the first and all his life through does not again forget it. 4. Who will pronounce the name of him

who has, for no fault of hers, forsaken his wedded wife? 5. What profits such a reign that while one man is ruined for its sake, another reigns? 6. Ask the boon you wish for. 7. In the world his living is fruitful who can be of use to his lord. 8. What trouble hast thou, for the removal of which effort may be made. 9. Those parents are enemies who have not had their child taught. 10. That gift is profitable which is given to the poor. 11. Whatever anyone shall do, shall he not receive from God a recompense according to his deed? 12. How will flower and fruit grow on the tree which you cut up by the root? 13. In future whatever is done shall be done according to your orders. 14. Whatever things he may have cooked bring me a little of each. 15. The (she) buffalo is the property of him who has the club. 16. In your family can any such person ever have been born who would turn back after promising to give? 17. Every thing was in its (proper) place where it was before. 18. I have twice as many books as you have.

VOCABULARY.

inhabitant of India, *m.* भारतबासी.
endure, *v. int.* रह जाना
name, *m.* नाम.
firm, दृढ़.
duty, *m.* धर्म्म.
perform, *v. t.* साधन करना.
teaching, *m.* (esp. moral teaching), उपदेश.
child, *m.* बालक.
quickly, शीघ्र.
receive, *v. t.* ग्रहण कर लेना.
first, पहिला.
life (time) *m.* जन्म.
again, फिर.

fault, *m.* अपराध
without, बिना.
forsake, *v. t.* छोड़ देना
whatever, जो कुछ.
wedded, *f.* विवाहिता
reign, *v. tr.* राज्य करना.
ruined to be. *v. int.* सर्व्व नाश होना
for the sake of के लिये.
wish, *v. tr.* चाहना.
boon, *m.* बर.
live, *v int.* जीना.
lord, *m.* स्वामी.
use (be of) *v. int.* का काम आना.
world, *m.* जग.
trouble, *m.* दुख.
effort, *m.* यत्न.

remove, *v. t.* दूर करना.
parents, माता पिता.
enemy, *m.* शत्रु.
teach, *v. t.* पढ़ाना.
gift, *m.* दान.
poor, *m.* दरिद्र.
recompense, *m* बदला.
root, *f.* जड़.
how (why) काहे को
flower, *m.* फूल.
fruit, *m.* फल.
according to, अनुकूल.
in future, आगे को.
cook, *v. t.* रींधना.
club, *f.* लाठी.
buffalo, *f.* भैंस.
family, race, *m.* वंश.
born, be, *v. int.* जन्मना.

turn, *v. int.* पलटना पलट जाना. promise, *v. t.* प्रतिज्ञा करना. place, (proper) ठिकाना. twice, दूने.

NOTES—1. 'What Hariśchandra did, that indeed (सेा) now any even (भी) inhabitant of India will not do.'

2. 'Again name also (भी) indeed his will endure who, etc.' Notice the separation of फिर-भी. 'Again also' or 'moreover.'

3. 'Whatever teaching first is being given, that (उस के।) quickly indeed (ही) is receiving and again it whole lifetime does not forget.' Note the idiom जन्मभर, each 'birth,' according to the doctrine of transmigration, meaning a lifetime.

4. 'He who has his wedded wife, without fault (बिना अपराध) forsaken, his name who will take,' 'Of hers' is understood.

5. 'From such reigning what, for the sake of which, of one the ruin may be (सर्व्वनाश हेा) and one may reign' (cont. fut).

6. 'What thou mayest wish, (cont. fut.) boon ask' (2 sing. imper.)

7. 'Be of use' = के काम आवे.

8. 'To thee what trouble is of which the effort of the removing may be done' (cont. fut.)

9. 'Had taught'=पढ़ाया.

10. 'To (the) poor what gift is given, that (सेा) is profitable.'

11. 'Who however (जैसा) will do, from God its recompense thus (वैसाही) will he not find!

12. 'The tree which (जिस पेड़ के।) from very root (जड़ही) you cut up (उखारिये honorific) in it (जिस में) flower fruit how will come.' लगना, to come in contact with, here means to arise. Compare the meaning 'to begin.'

13. Use, the honorific आप = 'you.' 'According to orders' = आज्ञानुकूल. This and the corresponding अनुसार are compounded with आज्ञा, etc. instead of governing its genitive, by the best writers and speakers.

14. 'What whatever he may have cooked (रींधा हेा) little little all bring thou to me.' A queen addressing her slave girl asks for a sample of each kind of food a certain charioteer is cooking.

On tasting the food she is certain that the charioteer is her royal husband in disguise. Notice (1) the distributive repetition of ओर and थोड़ा with the collective सब which combined signify the idea 'a little of each and every kind' and (2) the 2 sing. used in addressing the slavegirl.

15. A proverb, 'of whom the club of him the buffalo,' meaning 'might makes right.'

16. 'In your family (race) such up to now nobody was born, who promise of giving having made (कर) shall have turned back' (गया हेा).

17. 'What thing where it was that was in its place' (ठिकाने से). The juxtaposition of the two relatives is a characteristic Hindi idiom.

18. 'As many books as are to (near = पास) you, of them twice are to me.'

LESSON XVIII.—Adverbial Clauses, Temporal, Local, Modal.

Adverbial clauses of time are introduced by जब or its equivalents (जिस समय, etc.) balanced in the principal clause by तब or तेा.

Adverbial clauses of place are introduced by जहां जिधर, etc. followed in the principal clause by their proper correlatives. Those of manner are introduced by ज्यों or जैसा balanced by their correlatives.

EXERCISE.

1. When Indra saw that Triśanku wished to enter heaven in his embodied state, he cried out, thou art unworthy to come here. 2. When Rákshas arrived at the hermitage and saw Sarvárthasiddhi dead, he was exceedingly sorrowful. 3. Until I shall have utterly destroyed this wicked king, I will never bind up my topknot. 4. I regard ghost stories as falsehoods since the Paṇḍit taught me (so). 5. Who will go where an outcast is worshipper and a warrior is priest? 6. The story is a long one, I will (begin to) tell it from the point you command me (to tell it from). 7. A dog will certainly be found wherever there are

ten houses inhabited by men. 8. When (ever) your brother may go, let me know. 9. Now I feel as if I were bathing in a pool of nectar. 10. Looking in the direction from which the sound came—. 11. The envy of people is as great as themselves are great. 12. They come to know how (they) ought to conduct themselves in the world. 13. The dog began to look at him as one who says "have mercy! have mercy!" 14. He hit the dog once with (the) sword in such a way that it died. 15. Until Rákshas becomes minister to Chandragupta the dynasty will not be established. 16. And I have done with avarice, so much so that I wish to give to somebody the golden bracelet which I hold in my hand. 17. He went just as he came.

VOCABULARY.

Indra, इन्द्र.
Triśanku, त्रिशंकु.
embodied, सशरीर
cry out, *v. int.* पुकारना.
hermitage, *m.* तपोवन.
sorrowful, उदास.
exceedingly, अत्यन्त.
until, जब तक.
destroy utterly. *v. t.* सत्यानाश करना.
topknot, *f.* शिखा.
bind, *v. t.* बांधना.
ghost, *m.* भूत.
story, *f.* कहानी.
falsehood, *m.* झूठ.
outcast, *m.* चांडाल.
worshipper, *m.* जजमान
priest, *m.* पुरोहित.

warrior, *m.* क्षत्रिय
story, *m.* वृत्तान्त.
long, लम्बा.
broad, चौड़ा.
whence, जहां से.
command, *v. t.* आज्ञा देना.
inhabited to be, बसा होना.
found present, विद्यमान
let know, *v. t.* खबर देना
as if, मानो.
nectar, *m.* अमृत.
pool, *m.* कुंड.
whither, जिधर.
thither, उधर.
sound, *m.* बोल.
envy, *f.* ईर्षा.

as great, जितना उतना.
how (in what fashion जिस प्रकार.
conduct oneself, use, *v. int.* बर्तना.
world *m.* संसार.
mercy, *f.* दया.
die, give up ghost, *v. t.* प्राण दे देना.
dynasty, *m.* राज्य.
established, *v. int.* स्थिर होना.
forsaking, abandoning, *m.* त्याग.
gold, *m.* सुवर्ण.
bracelet, *m.* कंकन.
known, ज्ञात.

NOTES—1. 'When Indra saw that Triśanku embodied into heaven is wanting to come (आया चाहता है, note the dramatic force of the tense in the direct narration) then (तो) cried (पुकारा) etc. The noun clause is contemptuous so the 2 sing. is used.

2. 'Rákshas when—arrived and saw—dead, then (तैा became exceedingly sorrowful.'

3. 'Until = जब तक —तब तक.

4. 'Since (जब से) Pandit (पण्डित जी notice the respectful जी) taught (समझा दिया) since then (तबसे) I stories of ghosts (भुत) regard as (समझना) falsehoods. Note the use of two derivative verbs from समझ, one intransitive, the other causal intensive.

5. 'Where outcast worshipper and warrior priest (no verb) there who will go' (कौन जाय).

6. 'Story (narration) is very long (and) broad, from where order may be (हो) from there I will say' (cont. fut., in sequence with the same tense in the subordinate clause).

7. Relative clause first, then correlative. 'Ten houses even' (भी). Use abs. fut. in both clauses. 'Inhabited' pf. part.

8. 'Whenever—may go' (जब जाय) 'then to me give news' (देना, infin. for imper.)

9. '(At) this time I am remaining so in a state of becoming (ऐसा हो रहा हूं) as if माना = lit. 'you may suppose,' I am bathing &c.'

10. 'Whither (the) sound was heard (सुनाई दिया) thither looking—.' (conj. part.) The sentence is incomplete, बोलता है being understood.

11. 'Who however great are, their envy also is just as great,' 'just.' = ही.

12. What way (जिस प्रकार) in the world (one) ought to behave (बर्तनी चाहिये) that to them known (ज्ञात) is becoming.'

13. 'The dog began so (ऐसा) to look at him as (जैसे) somebody (कोई) is saying 'do mercy, do mercy.'

14. 'He hit one such (ऐसी) sword, that the dog gave up the ghost.' एक तलवार मारना is a noteworthy idiom. The verb agrees in gender with that of the weapon used, when in any of the Tenses from pf. part.

15 जब तक—तब तक.

16 'And to me of avarice so much abandoning is, that therefore (कि जिस से) of in my hand even (भी) of gold (the) bracelet to somebody I wish to give,' 'my' = अपना.

17. 'As (जैसा) come, so (वैसा ही) went.

LESSON XIX.—Adverbial Clauses (*Continued.*)

Conditional, Concessive.

Conditional clauses are introduced by **यदि, जो, अगर,** *if*, to which in the principal clause corresponds **तो**. The subordinate clause is called the *protasis* and the principal the *apodosis*.

जो वह आवेगा (protasis) **तो मैं जाऊंगा** (apodosis) if he comes, I shall go.

Concessional clauses are introduced by **यद्यपि** or **जो—भी** or the Persian **अगरचि** the apodosis beginning with **तथापि, तौभी, तिस पर भी**.

यद्यपि उसके पिता ने उसको विद्या पढ़ाया तौभी वह मूर्ख निकला, although his father taught him science, nevertheless, he turned out a fool.

EXERCISE.

1. If the camel had not a long neck how would it graze on the ground. 2. If you wish to receive a high post from Government, take bribes from nobody. 3. If you waste to-day in vain, to-morrow that day will never be regained at any price. 4. If you become a slave then what is the use of my being free! 5. And if anybody picks it up then what 6. If the subject is so satisfied, the king also desires something from the subject for his own benefit. 7. If you will do so, I will never play with you again. 8. If you had asked the men from whom you have heard (this) they would have told you that they had heard it from somebody else. 9. If he had paid the money bring it to me. 10. If you are well pleased with me raise these four to life. 11. If you order me I will bring him into your presence. 12. If you had seated the Lord in this temple then again how could it have become unclean. 13. If you seek your own good, turn back and go away. 14. If you had at first lent me the money it would have been of great use to me. 15. I admit that king Harischandra does not desire to take (the kingdom of) heaven, nevertheless his righteousness should once (at least) be tested. 16. Even if he does not read yet he has enough to eat and enjoy himself. 17. The family of Rákshas are not living with me, but even if they were, still I should not give them (up). 18. Son! Brahmans

versed in the Vedas however well they write nevertheless their writing is not good. 19. Although light appears to be all alike yet it is mixed and is made up of all colours. 20. Even though you may leave me yet I can never forsake you. 21. Perhaps I could not do it, yet if my life is lost for the sake of helping another, let it go.

VOCABULARY.

how, क्योंकर.
neck, *f.* ग्रीवा.
ground, *f.* धरती.
post, *m.* पद.
high (in comp.), उच्च.
wish, *v. t.* इच्छा करना.
Government, *m.* सरकार
bribe, *f.* रिशवत.
in vain, व्यर्थ.
waste, lose, *v.t.* गंवाना.
to-morrow, कल.
untold, uncountable, असंख्य.
ever, कदापि.
never, कदापि न.
free, स्वाधीन.
pick up *v. t.* उठा लेना.
satisfied, pleased to be *v. int.* प्रसन्न होना.
subject *f.* प्रजा.
benefit, *m.* भला.
desire, *v. t.* चाहना.
man, *m.* आदमी.
second दूसरा.
order, *f.* आज्ञा.
raise to, *v. t.* जिला देना.
present, *v. t.* उपस्थित करना.
presence, के सन्मुख.
Lord, (the) *m.* भगवान.
unclean, अशुद्ध.
lend, *v. t.* क़र्ज़ देना.
use, be of, काम का होना
admit, *v. int.* मानना.
righteousness, *m.* धर्म्म.
enjoy self, *v.* सुख करना.
enough, काफी.
family, *m.* कुटुम्ब.
vaidik knowing veds, वैदिक.
writing (letters) *m.* अक्षर.
light, *m.* प्रकाश.
appear, *v. int.* दृष्टिपड़ना
alike, एकसा.
mixed, मिश्रित.
colour, *m.* रंग.
made up, बना हुआ.
helping another, परोपकार.

NOTES.—1. '(If) of the camel (a) long neck there had not been &c. The tense is the Ind. Imp. of होना. The meaning is 'if camels were not *born* (Lesson iii. note 1) with long necks (which they are) etc.'

2. 'If' (यदि), 'then' (तो).

3. 'If you to-day (आज का दिन) in vain shall lose (abs. fut.) then (तो) to-morrow (कलका) untold wealth (द्रव्य) giving, never that day will meet.'

4. '(If) you (2 pl.) become (a) slave, then I remaining free what shall (I) do.' The speaker is a woman.

5. 'Then what' = तो.

6. 'So,' ऐसा agrees with प्रजा in gender. 'Something for his own benefit'=कुछ अपना भला.

8. 'The men from whom you have heard, if you asked from them (Which you have not—be careful as to tense here) then they had said that 'we have heard from some second (person).'

9. 'If he gave (the) rupees then bring to me.' The Indef. perf. is used here for the future. The speaker is evidently certain that the money will be forthcoming, judging by his use of this tense, which by the way is equivalent to a future-perfect= 'when he shall have given.' As there is no future perfect in the ordinary scheme of tenses of the Hindí verb, such forms as these should be noted.

10. 'If thou hast become pleased with me then these four raise to life.' The person addressed is the goddess Kálí, which accounts for the use of the 2 sing. Some authorities contend that the use of the 2 sing. in addressing deities is an Urdú and English rather than Hindí idiom, but this example is taken from a standard Hindí book (see *contra* Greaves' Hindí Grammar Sect. 111).

11. 'If order be' (cont. fut. in both clauses) then I shall in your presence (आपके संमुख) present (him).

12. 'If you had seated' (बिठाया होता) the Lord (भग्वान) in this temple, then again how remained it (रहता) unclean.'

13. 'Turn back and go away,' उलटे पाओं फिर जा = 'with feet turned back.'

14. 'If—had lent' (कर्ज दिये होते). 'Have been of great use to me' (बहुत काम का हुआ होता).

15. 'We have admitted (माना) that to king Hariśchandra the desire of taking heaven is not nevertheless (तथापि) his righteousness (उसके धर्म को) once (एक बेर) trial indeed (तो) should be taken' (लेनी चाहिये). It will be seen that the gerund agrees in gender with परीक्षा. This gerundive use of the Infinitive is very common especially in the Western Hindí area, and should be noted.

16. 'This one (ये honorific) if not even (he) will read yet (तो भी) for eating and making pleasure (सुख) to him (पास) enough is.

17. 'At my place (मेरे यहां) the family of Rákshas is not (है नहीं, the inversion of the order conveys strong emphasis) but (पर) if (it) had been (होता) nevertheless (तो भी) I should not give' (न देता).

18. 'Son (nom. pr. voc.) Vaidik people however well they write (कितनों भी अच्छा लिखें) nevertheless their letters are not good' (नहीं होते). The idea of becoming is observable in होते.

19. यद्यपि—परन्तु.

20. 'If (जो) you (आप) me should even leave (छोड़ें भी) yet (तो) I you never could forsake' (त्याग सकना). The speaker is a wife.

21. 'Perhaps (कदापि) I (fem.) could not do (it) nevertheless if for the purpose of helping another (परोपकार निमित्त) my life should go, let it go' (जाए तो जाए). Note the use of प्राण in the singular here.

SECTION 2.—COMPOUND SENTENCES.

Compound sentences contain two or more principal and co-ordinate assertions. Co-ordinate sentences may be copulative, disjunctive, adversative, or causal.

LESSON XX.—Copulative Sentences.

Copulative sentences are connected by *and*, *also*, और and भी. As एक दिन वह शिकार को गया और कुत्ते को घर छोड़ गया, one day he went to hunt and left the dog at home.

EXERCISE.

1. In the first place then, we ought to teach children duty from their infancy and make them to follow the true way. 2. It is the duty of parents to cause their children to read good books and to prevent their reading bad books. 3. This hour I will read this and at that hour I will read that. 4. He had also brought up a dog, he was very fond of it, and kept it always with him. 5. Look! a thin cord is placed in his nose and such a big animal is helpless! 6. But where there is mud, there he slips and the poor creature gets a bad fall. 7. When the king saw this generosity of his he was much pleased and as soon as

it was early morning he called all the ministers to the council and told them the whole story of Bírbal. 8. Perhaps I may keep him back from this murder and make the people happy. 9. The Sikhs are strong and the Rájputs are brave. 10. The Himálaya is the highest mountain-range in the world and its peaks are always covered with snow.

VOCABULARY.

firstly, प्रथम.	perhaps, कदाचित.	manner, *f.* भान्त.
infancy, *m.* बचपन.	thin, पतला.	generosity, *f.* उदारता.
teach, *v. tr.* सिखलाना.	cord, *f.* रस्सी.	early (morning), सवेरा.
follow, *v. tr.* अवलम्बन करना.	nose, *f.* नाक.	council *f.* सभा.
	lie, *v. int.* पड़ना.	murder *f.* हत्या.
prevent, *v. tr.* (protect) बचाना.	animal, *m.* जन्तु.	able to be सकना.
	helpless, बेबस.	keep back, रोकना.
hour, *m.* घण्टा.	mud, *m.* कीचड़.	make happy *v. t.* सुखी करना.
bring up, *v. tr.* पालना.	slip, *v. int.* फिसलजाना.	
fond of (be), प्यार करना.	strong, बलवन्त.	peak, *f.* चोटी.
brave, बहादुर.	mountain, (range) *m.* पहाड़.	cover, *v. int.* ढकना.

NOTES—1. 'Firstly then' (तो) 'from infancy' (बचपन ही से) 'teach' (सिखलाना, cause to teach), 'and of good way the following (अवलम्बन) ought to be caused to be done.'

2. 'Children good books causing to read and from bad books reading to protect also (भी) is the duty of parents.' 'Children' and 'books' are both in the Accusative (Kellogg, 686, Rem. 2). As children are rational beings use को; 'books' must be in the nominative form of the accusative.

3. 'This hour' (*in* this hour).

4. 'Brought up' (पाल रक्खा था).

5. 'Placed in' (पड़ी है 'is lying') 'thin' (पतली सी=thinnish.)

6. 'Where mud may be' (हो).

7. 'When—saw,' conj. part. 'as soon as' (होते ही) 'he into the council (सभा में) calling all the ministers &c.'

9. 'Are—are' होते हैं—होते हैं.

10. 'And' (फिर). A further statement. 'Covered with snow' (ढकी रहती हैं).

LESSON XXI.—Disjunctive Sentences.

Disjunctive or alternative co-ordinate sentences may be affirmative or negative. *Either—or* (वा-वा or या तेा-या) are the signs of the affirmative disjunctive sentence. Sometimes चाहे-चाहे stand for *whether—or*. न–न or नहीं-न, *neither—nor*, are the signs of the negative disjunctive sentence.

आप रोटी खाएंगे वा भात आप के लिये पकेगा, will you eat bread or shall rice be cooked for you? न पुरुष आया न स्त्री आई, neither man nor woman came.

EXERCISE.

1. Now the people who have become dissatisfied or have rebelled; there were two ways of dealing with them; either be gracious to them again or punish them. 2. Therefore Dárubarmm's expedient has recoiled upon him or it will have been fruitless. 3. A boil has come out, or after hard labour cold wind has smitten anyone:—fever has come and prostrated him. 4. A bracelet-seller came, I got entangled in her affairs or I should have come long ago. 5. To test this matter whether he goes there or not. 6. Perhaps I have in some matter made a mistake or perhaps it is because he has come from a far country that he is displeased. 7. Can you see that gate or no? 8. He put his foot inside the door and all, whether small or great, ran away from fear. 9. Neither you nor I will read but (he will read) whose turn it is. 10. Whether I die or whether I live, to go is necessary. 11. Sohan neither reads Persian nor English. 12. It is not fitting to grieve for a thing which is lost, nor to vaunt of the deeds that we have done.

VOCABULARY.

dissatisfied,	entangled, (be) *v. int.*	fruitless, निष्फल.
displeased, उदास.	लग जाना.	boil, *m.* फोड़ा.
rebel, *v. int.* बिगड़ना.	mistake, *f.* चूक.	hard, कड़ी.
way (expedient) *m.*	Persian, *f.* फारसी.	sometime, कभी.
उपाय.	expedient effort, *m.*	gate, फाटक.
again, फिर से.	यत्न.	English, अंग्रेज़ी.
gracious be, *v. tr.*	recoil, *v. int.* उलटा हो	wind, *f.* हवा.
अनुग्रह करना.	जाना.	cold, ठंढा.

fever, ज्वर. affair (troublesome), turn, *f.* पारी.
prostrate, *v. tr.* दबाना. बखेड़ा. vaunt, *v. t.* व्याख्यानक०
bracelet seller, *f.* मनि test, *v. tr.* परीक्षा करना.
हारिन.

Notes—1. 'Or have rebelled' (या बिगड़ गये हैं) 'of them (there) are two ways' (उपाय) 'either (या तो) 'again' (फिरसे) 'or' (या). Use cont. fut. of verbs 'be gracious' and punish. The speaker is as yet uncertain which course to pursue (Kellogg 764, 7).

2. 'Therefore (इस से) Dárubarmm's effort either (या तो) has turned upside down (उलटा हो cont. fut. of uncertainty) or (या) fruitless will be (होगा 'is probably' Kellogg 772 *a*).

3. 'Fever has come and prostrated him' (ज्वर ने आ दबाया).

4. 'Came' (past. pf.) 'or I should have come long ago' (नहीं तो कभी की आ गई होती) lit. '(if) not, then I of some time should have come into the condition of one who has come.'

5. 'This matter for testing, that there he is going or not.'

6. 'Perhaps of some matter by me mistake may have been (cont. fut.) or (या) he (यह) from a far country here came, therefore (इस लिये) he displeased remains'. (रहता है).

7. 'Or no' (कि नहीं).

8. 'Inside the door he placed (रक्खा) foot and whether small or great (क्या-क्या) all smitten of (मारे) fear ran away' (भाग गये).

9. 'Nor (न) you will read nor (न) I will read, but (बल्कि) he whose turn it will be (होगी).

10. 'Whether—or '(चाहे-चाहे) cont. fut. insert पर after जीऊं, 'but to go is necessary.'

11. 'Sohan nor (न) Persian reads nor (न) English.

12. 'Lost (नष्ट) thing-for (dative of reference) to think (सोचना compare old English 'take no thought for') not (नहीं) and not (और न) of your (अपने) having been done (perf. part. with हुए) work vaunting is fitting.

LESSON XXII.—Adversative Sentences.

Adversative co-ordinate sentences are those in which two statements are contrasted with each other in the way of 1st Contradiction, 2nd Restriction or Exception, or 3rd Extension.

The contradictory particles are परन्तु पर sometimes the Sanskrit किन्तु sometimes the Persian-Arabic लेकिन as बुद्ध जी ने प्रसिद्ध पण्डितों से छहों शास्त्र सीखे पर इस से भी भ्रम न गया, Buddha learned the six Śástras from famous Paṇḍits but neither by this means did delusion depart.

The restrictive particle is usually पर which should as a rule be balanced in the co-ordinate sentence by तो as सब ऋषी तो आये पर वशिष्ट के सौ पुत्र नहीं आये, all the seers came but the 100 sons of Vaśishṭ did not come. Here the idea is that of an exception—all came but the sons of Vaśishṭ.

The extensive adversative particles are usually वरण or the Persian-Arabic बल्कि. Occasionally the Sanskrit किन्तु is used in this sense.

मैं ने देखा कि उसने बहुत लोगों का उपकार किया है वरण कितने मनुष्यों का उद्धार किया है, I have seen that he has helped many people, moreover he has effected the salvation of some.

EXERCISE.

1. Afterwards I will write this but first what shall I write? 2. He prepared some confectionary of such a kind that would not be detected by testing but death would ensue immediately upon eating 3. I am not, in fact, his friend but I am his mother's one confidential friend. 4. On a moonlight night the rainbow appears but its separate colours do not appear clearly. 5. No Sir, no! (I) have not seen (them) but (I) have heard (about them) from many people. 6. He regarded the slaying of his daughter as the only fitting expedient for removing this trouble, but nobody was found to do such a deed. 7. All the people in the royal assembly turned their faces away and began to laugh, but the king thought within himself that there was some mystery in this. 8. It is good to wander about in the forest on the mountains and in other difficult places with simple-minded folk, but even in heaven itself the company of a fool is bad. 9. Riches soul life youth

the world: all these are passing away but one thing is immovable; that is, duty. 10. However superior, glorious, righteous and mighty a man may be if he have not greatness of heart he is not worth the price of a kauṛí. 11. Their company gives me no pleasure, on the contrary my heart is sadder.

VOCABULARY.

afterwards, पीछे.
confectionery, *m.* पक्कवान.
prepare, *v. tr.* तैयार करना.
detect, *v. tr.* पकड़ना.
destroyed be, *v. int.* नाश हो जाना.
friend, *m.* मित्र.
difficult of access, दुर्गम.
riches (goddess of), लक्ष्मी.
immovable, अचल.
righteous, धर्म्मभव.
mighty, बलवान.

confidential, अन्तरंग.
moonlight, चान्दनी.
rainbow, *m.* इन्द्र धनुष.
appear *v. int.* नजर आना, दीखना.
separate, भिन्न भिन्न.
clearly, स्पष्ट.
simple, भेाला.
soul, *m.* प्राण.
life, *m.* जीव.
superior, सर्व्वोपरी.
greatness, महत्व.
Sir, जी.
trouble, *f.* आपत्ति.

turn, *v. tr.* फेरना.
mystery, *m.* भेद.
forest, *m.* बन.
mountain, *f.* पर्वत.
wander, *v. int.* घूमना.
company, संग संगति.
youth, यैावन.
passing away, चलायमान
glorious, तेजस्वी.
cowrie, कैाड़ी.
acquired, प्राप्त.
difficult of access, दुर्गम.

NOTES—1. 'Afterwards (पीछे तेा) this I will write (लिखेँ) but (पर) first (पहिले तेा) etc.' cont. fut. in both clauses.

2. 'He some such (ऐसे) confectionery prepared which (जेा) in testing might not be seized (पकड़ना) but (किन्तु) with the very eating (खाते ही) the life (प्राण) would be destroyed' cont. fut.

3. 'I this person's (इसका) friend indeed (तेा) am not but' (पर). One (एक ही). Be careful to balance पर by तेा in the preceding clause.

4. 'But' (परन्तु) 'appear—appear' (नजर आना—देखना). The latter is equivalent to दिखाई देना, the former is a Persian form.

5. 'Not—but' (तेा नहीं–पर).

6. 'He is very own (अपनी ही) daughter to slay only (ही), for the wiping out (मिटाना) of this trouble the fitting expedient understood, but (पर) &c.' 'was not found' (न मिला).

7. 'Of the royal assembly all people face turning, turning (फेर फेर कर the repetition has a distributive force—each one turned his face)—one after another, began to laugh.' 'In himself (अपने जी में) that in this is some (कुछ) mystery.'

8. 'In (the) jungle, mountains, etcetera. (आदि lit. 'beginning from these, all the rest') bad-to-go (दुर्गम) places with the simple to go about is good but the company (संग) of a fool man in Heaven even (भी) is bad.

9. 'The world' (संसार) 'but one, duty only (ही) is immovable.'

10. 'Man superior, glorious, righteous and strong also, why may not be (क्यों न हो) but if in him greatness of heart should not be (cont. fut.) then he a kauṛí of use (काम का) is not.

11. 'On the contrary &c.' किन्तु चित्त औरभी उदास रहता है.

LESSON XXIII.—Causal Sentences and Clauses.

The causal conjunctions introduce subordinate clauses and sentences which give a cause or reason or state the consequences or effects of the action predicated in the principal clause or co-ordinate sentence.

The most usual conjunction to denote the reason of a fact is क्योंकि, *because* and the usual final conjunctions are सो, corresponding to the English *so*, इस कारण, *for this reason* denoting a consequence and इस लिये, इस निमित्त denoting a purpose.

EXERCISE.

1. There is but one real friend, that is duty, because it goes with me, the rest all perish with the body. 2. You folks have given me a flat denial therefore I am engaging another priest. 3. The two of them, becoming birds, fought dreadfully so that the three worlds trembled. 4. Because Cháṇakya's colour is dark his eyes are red and his teeth are black Nand will turn him off the throne, so that Cháṇakya will be angry and effect his destruction. 5. The scholar is greater than the king because the king is honoured in his own country but the scholar is honoured in all countries. 6. This man's strength and valour were uncommon but because he was not a good man all were

merely dirt. 7. For Lord Byron to become a great poet was no difficulty, because he was a poet by nature. 8. Mahásingh died therefore Ranjít Singh's education was very slender. 9. Now your ideas have been corrected therefore I have no further doubt of your prosperity. 10. Thieves at last come to their deserved fate therefore you had better not set your foot in that bad way. 11. Malayaketu is preparing to make war upon us, so this is the time to prepare for war. 12. For this reason it is necessary that water should be drunk when it has been purified. 13. Thou art in an evil plight therefore I am going to give (it) to thee. 14. Boys usually like to do a thing for the very reason that it is forbidden by their parents.

VOCABULARY.

perish, *v int.* नष्ट होना.
rest, remainder, remaining, बाकी.
flat denial, कोरा जवाब.
bird, *m.* पक्षी.
scholar (learned man) विद्वान·
greater, more, अधिक.
strength, *m.* बल.
great, महा.
death, *m.* देहान्त.
idea, विचार.
last, end, *m.* अन्त.
arrive, *v. int.* पहुंचना.
war, लड़ाई.
fight, (make war) *v. tr.* लड़ाई करना; *v. int.* लड़ना.
dreadful, घोर.
fight. *m.* युद्ध·
three worlds, त्रैलोक्य.
tremble *v. int.* कंप जाना·
red, लाल.
honourable, पूज्य, पूजनीय·
valour *m.* वीर्य·
difficulty, *f.* कठिन बात.
education. *f.* शिक्षा·
corrected, to be, सुधर जाना.
fate (state), *f.* दशा.
way, *m.* मार्ग·
time, *m.* समय.
like, *v. tr.* (को) पसंद करना·
usually, अक्सर·
tooth, *m.* दान्त·
black, काला
throne, seat, *m.* आसन·
turn off, *v. tr.* उठा देना·
angry be, *v. int.* क्रुद्ध होना.
uncommon, असाधारण.
virtuousness, *f.* धर्मशीलता·
dirt, *f.* मिट्टी.
nature, character, *m.* स्वभाव·
successfully, prosperous, कृतकार्य्य, कामयाब.
prepare, *v. int.* उद्यत होना·
preparation, *m.* उद्योग·
forbid, *v. tr.* मना करना.

NOTES.—1. 'One, duty only (ही) is a friend because it after me also in company (साथ) is going and the rest' (और बाकी) &c.

2. 'Flat denial (कोरा जवाब a plain answer, sometimes सूखा जवाब, a dry answer, is used)' 'therefore (इससे) I am making (करते constituting) another (दूसरा) priest.'

3. 'Birds becoming (बनकर) both made a very (बड़ा) dreadful fight from which, (जिससे) etc.

4. 'Cháṇakya's colour black, eyes red and teeth black being the reason,' (होने के कारण)—'from which Cháṇakya, being angry, will do the utter destruction (सर्व्वनाश) of him'

5. 'Greater' (से अधिक) 'because' (क्योंकि), honoured—honoured (पूज्य-पूजनीय).

6. 'Of this man uncommon strength and valour were, but because of the not remaining of virtuousness (न रहने के कारण) all were dirt.'

7. लार्ड वेड़ण के लिये एक—'to become' (बन जाना) any difficult thing (बात) was not because (क्योंकि) he from nature itself (ही) was (a) poet.'

8. 'Therefore' (इसी कारण) 'very slender' (बहुत ही थोड़ी).

9. 'Therefore' (इस लिये) in your becoming successful there remained to me not any (कुछ भी) doubt.'

10. 'Thieves at the end to their (अपनी) condition are arriving, from this, this indeed (यही) is fitting that you should not place your foot in this bad road.'

11. 'Is preparing (उद्यत हो रहा) so (सो) this is the time of effort (or preparation (उद्योग) of war.'

12. इस लिये चाहिये कि-साफ करके—.

13. इस लिये—use the desiderative with pf. part.

14. 'For the very reason (इसी लिये) like, that (कि) it by their parents is forbidden.

PART III.—PASSAGES FOR TRANSLATION INTO HINDI.

1.

Once upon a time[1] a big dog was lying[2] on some chaff in a cowshed. A hungry ox[3] came and wished to eat some (of the chaff), but the vicious dog began to growl and snap at him. Then the ox said[4] "thou neither eatest the chaff thyself,[5] nor wilt thou allow those who can to eat it." Many people are like this dog who was lying on the chaff. There[6] are many things which they neither take themselves nor let others take them.

NOTE—1. '(It) is a matter (बात) of a certain (एक) day that,' &c. 2. Pf. part. 3. 'A certain (कोई) ox who was very hungry.' 4. बोला; lit. uttered बोलना, to use the voice, to utter a sound is intransitive कहना, to say, is transitive. 5. 'Thou (thy) self the chaff canst not eat, nor' 6. 'They many things nor themselves are taking nor are they letting others take.'

2.

It is written[1] concerning Newton, a very learned man, that one day his[2] dog turned[3] a lighted candle over on to his manuscripts, in which were written the results of his investigations for many years.[4] In consequence,[5] all the papers were burnt up. This man[6] restrained his anger and[7] said to the[8] dog, whose name was Diamond, "O Diamond, Diamond! thou knowest not what thou hast done."

NOTES—1. ऐसा लिखा है. 2. The pronoun 'his' should be in the honorific plural in speaking of a great philosopher like Newton. 3. 'Caused to fall' (गिरा देना). The order is—'his dog upon his MSS. in which etc. were written, alighted candle caused to fall.' The explanatory clauses are skilfully woven into the middle of the sentence, then follows the verb. 4. Investigations of years.' 5. Carry on the previous sentence with जिस से. 6. साहिब. 7. केवल इतना ही कहा. 8. 'That.'

3.

A [1] fox fell into a [2] well. She seized [3] the bricks which lined the well [4] with her claws, and in this way [5] kept [6] her head above water for a little while. A wolf came and peeped into the well from above. When she saw him [7] the fox said "bring a rope quickly and get me out, I am just about to die." [8] The wolf said "my dear, I am very sorry to see thee [9] in such a condition. When did'st thou fall in here?" The fox said "don't talk, [10] and don't stand and stare [11] but go and make some effort to save me!"

Deeds of kindness are far better [12] than words of kindness.

NOTES—1. कोई. 2. एक. 3. 'Seized and kept hold' (पकड़ रक्खीं). 4. 'The bricks of the wall of the well.' 5. 'From this.' 6. 'Stayed having kept up (उठाये रहो). 7. Use conj. part. 8. 'I indeed am upon dying.' 9. 'Seeing thee—to me great sorrow is becoming.' 10. बातें मत करो. 11 'And standing do not look at (the) तमाशा. 12. कहीं उत्तम.

4.

A [1] monkey used to go [2] into the garden of a certain merchant and eat as much unripe [3] (and) ripe fruit as he wanted, [4] and to go away after plucking the remainder. The merchant was continually [5] on the watch for him. One day he caught him in a net and was about to kill him. [6] The monkey said to the merchant, "if thou wilt let me go I will, in return, [7] tell thee a few things [8] which will be of great benefit to thee." [9]

The merchant said "first tell me, and then [10] I will let thee go." the monkey told him three things—"The first is this; [11] when you have your enemy in your power, [12] do not let him go; [13] secondly, [14] do not believe in a thing which is impossible; [15] thirdly, [16] do not repent concerning the past. [17] There is a fourth thing [18] which I will tell you when you have let me go." [19] When he had heard the three things, [20] the merchant let him go.

NOTES.—1. 'One.' 2. Conj. part. 'going into—was eating (Indef. Imp.) and—used to go away' (Past Imp. frequentative

जाया करना). 3. 'Ripe, unripe fruit wished for. 4. 'And breaking the rest used to &c.' 5. In the watch of him continued.' 6. मारना चाहा. 7. इसके पलटे. 8. कई बातें. 9. 'From which to thee great gain will be.' 10. तेा. 11. एक तेा यह. 12. 'Enemy when in power may come' (cont. fut.) 13. तेा infin. with neg. 14. 'Second' (agreeing with 'word' understood). 15. 'The thing which is impossible do not mind it' (मानना infin. with neg. again). 16. 'Third (thing).' 17. 'What is finished, for it (इसके लिये) repent not' (नहीं, do not use मत with any form but the Imperative). 18. 'Fourth one word more (और) is.' 19. 'That upon letting go (I) will tell.' 20. 'The three words hearing' (सुन). The article referring to what has already been stated, like the greek article of reference, can be translated, as in this place by the proximate demonstrative (यह).

5.

(Continued from No. 4.)

The monkey sprang up a [21] tree and said—"there are pearls in my eyes as big as large hen's eggs.[22] If (thou) hadst not let me go[23] but[24] hadst killed me, those pearls would have come into thy possession." [25] When the merchant heard[26] this he began to repent. The monkey said "O fool![27] hast thou in such a short time forgotten the three things I told thee[28]? I was thine enemy: when thou hadst caught me[29] why didst (thou) let me go? And my head itself is not as big as two hen's eggs,[30] so how could it be possible for two such large pearls to be in my eyes?[31] But thou believedst it,[32] and (now) when I have escaped from thy snare, what is the use of repenting[33]?"

Notes—21 'Upon tree springing began to say.' 22 In my eyes great (repeated in a distributive sense) of hen eggs (great and eggs should agree in masc. pl. not *eggs of a great hen*) like pearls are.' 23. Indef. Imp. in both clauses. 24. और. Notice the slight adversative flavour of the particle here. 25. 'Then (तेा) those pearls had touched thy hands. 26. Conj. part. 27. अरे मूर्ख. 28. 'Thou my three words in thus much (इतने हो में, 'time' understood) forgot' (भूल गया). 29. 'When thou hadst caught (and)

got (me)' पकड़ पाया. 30. 'And to hen's two eggs equal indeed (तो) my head even (हो) is not.' 31. 'Then (तो) of so (ऐसे) great two eggs in my eyes (the) remaining when possible can be.' 32. 'But upon *this* (the position is emphatic) thou didst believe.' 33. 'Then from repenting what is becoming?'

6.

(The) Hibiscus flower[1] is[2] red, and that of the oleander (is) yellow; (the) leaves of trees are green, coal is black, (the) colour of the sky is blue, (that) of the brinjal (is) purple (that) of the rose[3] is pink, that of the jasmine-flower is white; thus there are many[4] kinds of colours. But the primary colours are three; red, yellow and blue: and the rest are made[5] by mixing these;[6] as green by mixing[7] blue and yellow; purple by mixing blue and red; orange by mixing red and yellow; and white is the result of the combination[8] of all colours.

Among all the colours green is (the most) beneficial to (the) sight, and it is seen[9] in most places. Look (round) in (the) gardens and forests and[10] how beautiful will appear the varying verdure of the leaves and the varied colours[11] of the flowers!

NOTES—1. 'The flower of, etc.' 2. होता है. Pt. I. 3. 1. Use this form for 'is,' 'are,' throughout the paragraph wherever the verb *to be* is expressed. 3. 'Of the flower of the rose.' 4. ऐसे ही कई प्रकार के. 5. बनते हैं. 6. इन ही के मेल से. 7. मिलाने से. 8. 'And from the mixture (मेल) of all colours white colour is made' (verb as in No 5) 9. दिखाई देना. 10. 'Then (तो) the many kinds of verdure of the leaves.' Both genitive postpositions should agree with हरियाली.

7.

Air is invisible[1] and yet, wherever[2] we are (it) surrounds[3] us on every side. (The) sky and every house is filled with it[4]. It encompasses[5] the whole earth, and[6] extends upwards nearly fifty miles. If we wave our hands or if we move[7] anything it will be found[8] that air is present, and[9] we also infer its (presence) when it moves. Air which moves[10] is called wind.

When wind is very strong [11] its sound can be heard [12] and we see its effects when by its pressure the leaves of trees are shaken and dust begins to fly.

It is by air [13] that all beasts and birds [14] are kept alive. Without it plants [15] would not spring up, nor could men live. Fire cannot burn without air. By means of the air which we breathe [16] (our) blood is purified and we remain in health. The air which has gone [17] into the lungs and come out again [17] is foul and not fit to breathe. Therefore when many people are seated [18] in a [19] room, the air of that place [20] is vitiated and people are injured [21] by breathing it. In this way [22] air which comes [23] from stagnant water and issues [24] from drains and stinking things is [25] mostly the cause of illness to men. Everybody should [26] protect himself from these bad kinds of air [27] and take care that [28] fresh air always comes [29] into the house from outside.

A high wind is beneficial in many ways [30]. It clears away foul air and causes boats to move along by filling their sails [31]. The wind which blows with great [32] force is called [33] a storm and [34] that which blows in a circle is called a whirlwind.

Notes—1. 'Air is such a thing that it does not come into seeing.' 2. जहां कहीं. 3. 'There our four sides it remains filled.' 4. 'By it remains filled.' 5. घेरे है, 'is (in the state of) having surrounded.' 6. Reaches up to above near (के निकट) 25 kos.' 7. झुकाना. 8. प्रगट होगा. 9. 'And from its flowing, to us its inference (अनुभव) becomes.' 10. 'Moving.' 11. 'When wind more (अधिक) moves.' 12. 'Comes into hearing, and when by its pushing (झोंक) leaves of tree shake and dust etc.—then (तेा) we are able to see its work' (काम). 13. वायु ही से. 14. 'Remain living.' 15. 'Neither plants &c. (न—न) nor men life can find' (को मिलना). 16. 'That air which (जो वायु कि) in breath we drink, by it our blood &c.' 17. गई—निकल आई 'that is unclean &c.' 18. 'Are remaining seated.' 19. किसी—में. 20. वहां की. 21. 'By breathing it, to man becomes injury.' 22. इसी प्रकार से. 23. & 24. निकलती है. 25. 'From it men mostly become ill.' 26. चाहिये कि हर कोई. 27. 'These bad airs.' 28. ऐसा उपाय करे कि. 29. पहुंचे *lit.* reach,

arrive. 30. 'When that wind with great force flows, then from it many kinds of benefit (नाना प्रकार का) become' (sing). 31. 'Filling the sail of (the) boat causes it to move' (चला देना). 32. अधिक. 33. 'They call' कहते हैं. 34. 'And if it, making a circle, (घेरा बान्ध के) flows they call it a whirlwind.

8.

They say[1] (that) a certain wealthy man had an elephant which was a great pet.[2] The driver always used to take[3] him to bathe in the river. On the way[4] there was a[5] tailor's shop. One day the elephant put his trunk[6] inside the shop. The tailor was eating[7] bread (and) put one cake[8] into his trunk (and the) elephant took the bread and went away. When he came next day,[9] he stretched out his trunk again; the tailor also was thinking (of him)[10] and had put some bread away, which he gave[11] (him). In this way[12] a friendship sprang up between them. Whenever the elephant came and put in[13] his trunk, the tailor would give him sometimes bread, sometimes vegetables, sometimes fruit (which) the elephant would take with great pleasure and go away. One day the tailor was sitting in anger.[14] The elephant came and put in his trunk. The tailor pricked it with a needle[15] (and the) elephant immediately pulled back his trunk and quietly went away. When he came back from the river, he filled his trunk with muddy water and brought it with him[16]. (When) he came to the shop, he lifted his trunk[17] and threw (it) all over the tailor. The tailor was covered with mud;[18] he was making some good[19] clothes, these also were ruined. The elephant went away strutting and tossing his head,[20] and the tailor greatly ashamed,[21] sat still where he was.

1. See iii. 33. 2. 'Of a certain rich (man) very petted (प्यारा) elephant was.' 3. Use the frequentative. 4. 'In the way.' 5. एक. 6. सूंढ़ डाली. 7. खा रहा था, not खाता था which is not so graphic as the form used 'was in the act of eating.' 8 एक रोटी. 9. दूसरे दिन उधर आया. 10. विचार रहा. 11. वह दे दी. Notice that the relative is not employed so much in Hindí as in English in such locutions as this. In Hindí '(he) gave it' without

a conjunction is sufficient, whereas in English we should require some grammatical link. 12. इस प्रकार 'in both a meeting (मिलता) became.' 13. डालता. 14 कुछ क्रोध में. 15. 'In it pricked needle.' 16. 'Then very much mud (and) water filling into (his) trunk (he) brought.' 17. 'Then lifting (his) trunk.' 18. 'Got filled in mud.' 19. 'Good (repeat अच्छे to convey the distributive idea) clothes were being sewn' (pass). 20. झूमता झामता describes the swinging motion of the elephant who shakes his head up and down as he goes. 21. 'Taking a face like his own (अपना सा मुंह लेकर) remained sitting.' (रह जाना).

9.

Among birds the ostrich is the largest.[1] In Persian they call a camel[2] (a) *shutur*, and a bird (a) *murg*. Hence[3] you will understand[4] that the ostrich is a bird[5] which is[6] as tall as a camel. Its height is[7] sometimes as much as nine feet. It has wings[8] but it cannot fly with[9] them. For this reason[10] God has made its legs so strong[11] that the swiftest[12] race horse cannot keep up with it.[13] The ostrich abounds in the wilds of Africa. The people who live[14] there ride upon its back. Its feathers fetch a great price[15] and on this account it is hunted[16] Hunters riding horses pursue it for[17] two or three days. When it gets tired with running[18] they kill it.[19] The ostrich can go without water for several days[20] and when it comes to a[21] river or lake it drinks so much water that it cannot run.[22] In such a condition it is easily caught.[23] The ostrich lays (its) eggs in the sand. They weigh three or four pounds.[24] Cups are made[25] of the shells of these eggs. English women trim their hats[26] with ostrich feathers, therefore these are sold at a great price,[27] and for their[28] sake the poor ostrich is killed. Sometimes[29] (people) rear them. The ostrich will[30] devour anything. It is stated[31] that a[32] tame ostrich died and[33] pieces of stone, a knife, copper coins and sundry other[34] things were taken out[35] of its stomach.

NOTES—1. The ostrich among birds is (becomes) the largest. 2. ऊंट को. 3. उसी से. 4. समझ जाना. 5. कोई ऐसा. 6. 'Which equal to (a) camel high becomes.' 7. 'In stature this.

proximate demonstrative, referring to the subject of the essay, if the camel were intended it would be (वह) up to six cubits high becomes.' 'Sometimes' is not expressed, the use of तक, 'up to,' implies this. 8. 'Of it (के) wings become. 9. 'By their support' (सहारा). 10. इसी लिये. 11 'In its legs has given so much strength.' 12. 'Swift than swift' (तेज़ से तेज़). 13. 'Its equality cannot do.' 14. 'Of these the dwellers, 15. 'Sell very dear.' 16. 'Its hunting is done.' 17. तक. 18. 'When it running (and) running gets tired.' 19. 'They kill it for themselves' or 'take and kill it, (मार लेना).' 20. Up to several (कई) days does not drink water and whenever' (जब कभी). 21. 'Close to' (के पास). 22. 'By it running does not get done.' 23. 'Its hunting is easy.' 24. Same construction as 7 above. 25. Gen. of material. 26. In their hats stick (लगाना) its feathers.' 27. 'Sell of a great price, use gen of price. 28. इन्हों. 29. 'Sometimes this (इसको = the ostrich) people rear for themselves' (पाल भी लेते हैं). 30. Pres. Imp. 'does eat.' 31. 'It came into hearing.' 32. एक. 33. 'Then' (तो). 34. और कई चीज़ें. 35. 'Had come out' (निकली थी).

10.

Foreigners laugh (at us) when they see the condition of our women,[1] and when we come to think of it,[2] their amusement is in some respects legitimate.[3] God has not made women only to[4] remain so ignorant (that) they should not be able to keep even their household accounts[5] (nor) to write to their fathers, brothers or husbands when they are away from home[6], but spend their days[7] in grinding and pounding, cooking,[8] eating and drinking.[9] We do not say that there is any harm in doing household work, but we have remarked[10] this, that in large[11] families where there are five or ten[12] women, two or three[13] do the house[14] work, the others[15] pass the day in[16] sleeping and quarrelling. The men folk[17] have made up their minds[18] that woman is a domestic servant.[19] If she works, all the better,[20] and if not it is a burden to find her in[21] food and clothing. Housekeeping is a carriage which goes on two wheels, one man and the other woman. Between them[22] there is only the difference of right and left.

When both are equal in understading[23] the domestic carriage runs very easily.[24] People think[25] that if they educate woman even a little, she will be making herself (out to be) their equal,[26] therefore they keep her down. This is contrary to scripture, see what Manu has said[27]; "In the house in which women are honoured the Gods abide[28] and where they are despised, there all religion[29] is destroyed."

NOTES—1. 'Seeing the condition of the women with us (हमारे यहां) foreigners laugh.' 2. 'And if thinking be done.' 3. 'Concerning (के विषय में) certain (किसी किसी, '*things*' understood) their laughing (inf) is legitimate.' 4. केवल इसी लिये नहीं बनाया कि. 5. 'Of their (ref. pron.) house as far as the accounts should not be able to write.' 6. 'Not be able to send a letter to her father, etc., in another country' (परदेश). 7. चौका बरतन "in hearth and dishes.' The *chauká* is the square of floor, kept plastered with mud and cowdung, on which the fire-place stands. *Chauká bartan* is an idiom, which means culinary occupations. 8. 'Grinding etc. only (ही) remain entangled' (लगी). 9. 'This we do not say.' 10. देखा है. 11. Repeat बड़े, in a distributive sense. 12. दस पांच. 13. दो चार तो. 14. गृहस्थी का. 15. और 16. 'In some (कुछ) sleeping, etc.' 17. पुरुष. 18. समझ रक्खा. 19. 'Woman also (भी) is a (एक) servant of (the) house.' 20. सो पढ़ी, 21. 'Even (भी) to give is (a) burden. 22. दोनों में. 23. 'From equal understanding being.' 24. 'With great ease.' 25. 'Are thinking this, that &c.' 26. 'Then she will begin doing our equality.' 27 'What saying (कहा) has,' use honorific pl. and write जी after मनु. 28. 'The honour of women is becoming, in that is (becoming) the abiding of the gods.' 29. 'Works of religion (धर्म कर्म).

11.

Mán Singh the king of Jodhpur[1] was very[2] brave and famous. When he had conquered[3] Cabul, he became swollen with pride,[4] and now he wished to conquer Ceylon.[5] One day he asked his counsellors. "Is it,[6] or is it not, the duty of a son to re-conquer land lost by brother, father, or grandfather." All cried out "Friend of the poor; what can be greater[7] than this?"

Mán Singh said "Very well[8] then prepare for the invasion of Ceylon.[9]" Hearing this they were greatly distressed[10] and began to say among themselves "what absurd idea has taken possession of the king's mind.[11] No king will allow the army to pass through his dominion,[12] and if in some way or other[13] it should even arrive[14] at the sea shore how will the troops[15] get across the sea?" But nobody dared disobey[16] this command of the king.[17] Nobody, therefore, summoned up courage[18] to dissuade the king from his purpose. When they saw that the king had made up his mind to invade Ceylon[19] two or three discerning men[20] went to the state bard and said: "My Lord![21] do you[22] advise the king, if not, a great misfortune will happen.[23]" The bard replied "all right, I will manage it." At dawn, when king Mán Singh had caused the drum to beat for marching and had mounted his horse, the bard gave (his) blessing and recited a verse,[25] of which the meaning is this "you[26] know that[27] you are of the race of the illustrious Lord Rám Chandra[28] and that he conquered[29] Ceylon, therefore it is your patrimony and you ought to assert your authority over it.[30] But please think of this[31] (also) that your ancestor, the illustrious king Rám Chandra.[32] gave it to Vibhíshaṇ understanding him to be a Bráhmaṇ.[33] You have now no authority over it. It is not proper for you to resume a gift.[34]"

NOTES—1. 'Of Jodhpur king (महाराजा) Mán Sing.' 2. As वीर is a noun used as a predicative adjective, बड़ा is fitly used to qualify it here. Throughout this piece use the plural verb where the king is the subject. 3. Use the intensive form of the verb here, and the simple form (जीतना) in the co-ordinate clause. 4. उनका मन बढ़ा. 5. 'That now we may conquer Ceylon.' 6. How (क्यों) of brother, father or (paternal) grandfather, gone land again to conquer (intensive, to conquer and take) of sons (use लड़कों here, as the word is more appropriately used to signify a junior relative or descendant than पुत्र or बेटा duty is or (कि) not?' 7. बढकर. 8. अच्छा. 9. 'Do the (preparing of the) necessaries (सामान) for going up (चढ़ाई) upon Lanká.' 10. बहुत घबराये 'they' (लोग). 11. 'In the king's soul (जी) what

absurd thing (बेठब बात) is contained' (समाई). 12. अपने राज्य में होकर. 13. ज्यों त्यों कर के. 14. पहुंच भी गये तेा. 15. 'How will they, &c.' 16. कोई कैसे टाल सकता था. 17. राजा की बात. 18. 'From this to any body courage (lit. *heart*, हियाव), did not fall (पड़ा) that he should stop (रोके) the king from this purpose.' 19. 'For going up upon Ceylon had decided (ठान ली) in his mind.' 20. लेाग. 21. राम जी. 22. 'You yourself' (तुम हो). 23. होगा. 24. बहुत अच्छा. 25. Here the verse was in the metre called सेारठा, so use this word. 26. आप. 27. From here down to "Bráhmaṇ" is a substantive clause, and should be in the 1st person in Hindí; I am of the race, &c. 28. श्री रामचन्द्र जी. 29. Past pf. (in the sense of Past Remote). 30. 'To place (रखना) in own authority.' 31. 'This thing (बात) thinking (सेाच) please see, (देखिये).' It should be carefully noted that 'please to' is often well translated by merely using the respectful form of the Imperative. 32. As 28 with महाराज at the end of the title. 33. 'It to Vibhíshaṇ understanding (him to be) Bráhmaṇ had given.' 'Past Remote' sense of past pf. again. 34. दो हुई वस्तु को फेर लेना.

12.

An old tiger, having bathed in a lake, was standing on the bank[1] with kuśa grass in his paw, and saying'—"O travellers take this golden bracelet." Hearing what he said, nobody went near him, because they were afraid.[2] A certain avaricious traveller when he saw him began to think that he would be lucky if he got the bracelet[3] but not at the cost of his life.[4] Then he called out[5] "where is thy bracelet," The tiger stretched out his paw and showed it. The traveller said "how[6] can anyone believe in a murderer like you." The tiger answered "Listen O wayfarer[7] in my youth I was a vicious creature. Through my killing many cows and men my sons and wife died,[8] and I am[9] left without a family.[10] Then a certain religious person advised me to[11] practise charity and other religious duties. Following[12] his instructions, I perform[13] ablutions and charities, I also am grown old, my teeth and claws are worn out,[14] how then am I not worthy of confidence? And I have done with avarice, so much

so[15] that I wish to give to somebody even the golden bracelet I have in my hand.[16] Nevertheless it is difficult to overcome the popular idea that tigers eat men[17] and thou art a poor man,[18] therefore I am about to give (it) to thee. So bathe in this lake and take the golden bracelet." Thereupon, when he trusted the tiger's word and, deceived by avarice,[19] waded into the lake for the purpose of bathing, the traveller stuck so fast in the deep[20] mud, that he could not extricate himself. When the tiger saw him down[21] in the mud, he said "aha! thou art fast[22] in the deep mud, so I am going to[23] help thee out." Having said this, the tiger went slowly[24] and seized him. Then the traveller began to reflect that nature never changes in any way.[25] Even while he was thus reflecting, the tiger killed[26] and ate him.

NOTES—1. 'Having bathed, kuśa having taken (pf. pt.) in his hand, on the bank, &c. was saying this.' 2 डर के मारे. 3. 'This is being obtained (मिलता) by luck.' 4. 'But the falling of this life into danger ought not to be.' 5. 'Calling began to say.' 6. 'Upon thee murderer faith how can be.' 7. Insert 'at the first,' पहिले ही. 8. Subjects of two genders. Make the pronoun and verb masc. pl. 'my sons—and my wife—died.' 9. 'Because' 10. वंश हीन. 11. 'That you do gift (and) duty.' Honorific pronoun and respectful Imp. 12. 'By his instruction.' 13. Use the frequentative. 14. 'Melted.' 15 'And to me of avarice is so much forsaking.' 16. अपने हाथ में का भी सुवर्ण का कंकण. 17. 'The tiger eats men,' the refutation of this popular saying (लोक प्रवाद) is difficult.' 18. 'Wretchedness.' 19. लोभ के मारे. 20. बड़े 21. पड़ा. 22. फंस पड़ा. 23. Pres. Impf. 24. धीरे धीरे. 25. 'The character of anyone in any way (प्रकार) does not change.' 26. Do not use conj. part. here.

13.

I was born in the year 1632 in the city of York,[1] of a good family, though not of that country. My father settled first at Hull. He got a good estate by merchandise and leaving off his trade, lived afterwards at York, from whence he had married my mother whose relations were named Robinson, a very good family.

She had three sons. The eldest son became Lieutenant-Colonel[2] to an English regiment[3] and was killed in battle against the Spaniards.[4] What became of my second brother,[5] I never knew, nor what was his profession.[6] Being the third son of the family,[7] and not bred to any trade,[8] my head began to be filled very early with rambling thoughts.[9] My father had given me a competent share of learning, as far as house education goes,[10] and designed me for the law, but I would be satisfied with nothing but going to sea; [11] and my inclination to this led me so strongly against the commands of my father that there seemed to be something fatal in that propensity of nature, tending directly to the life of misery which was to befall me.

NOTES.—1. Throughout this piece the notes will show how the sentences and paragraphs have to be re-arranged in Hindí. It should be noticed that literal translation is impossible, if the Hindí is to be intelligible to a native reader. The Paṇḍit who translated this book into Hindí most wisely translated freely, aiming at representing the sense rather than the words of the original, and it is hoped that by making a careful study of the notes with the text, the student will learn to do likewise. The usual order should be observed, which is first time, then place, then the main assertion. 'I was born' = 'my birth took place' (हुआ). Begin a new sentence here. 'My father was a well-born foreigner, first he stayed in Hull there by trade became rich, again leaving the trade of that place came into York city and there he had married (of the) name Robinson a lady of family (कुलवन्ती स्त्री).' 2. सेनापति. 3. सेना. 4. 'The fight of the Spanish people.' 5. बिचला लड़का. 6. 'What work he did.' 7. 'I am the youngest son of my father.' 8. 'My childhood was spent in indulgence, because of this I did not learn to do any work' (उद्योग lit. 'effort.') 9. 'In the condition of youth there was to me great desire of going to foreign parts.' 10. 'My father had in (the) house (घर में हो) caused me to be taught to read and write.' Begin a new sentence here '(my) father's wish was that I should do work of advocacy (वकालत) but my desire (अभिलाषा) was that I might, being commander of a ship go to foreign parts' (परदेश जाऊं). 11. 'My father much forbade

but my wish of foreign parts going (विदेशगमन) was so prevailing that I did not mind anybody's word—from this ill-fortune upon me great and great (बड़ो २) troubles (आपदा) fell.

14.

(Continued.)

My father,[12] a wise and grave man, gave me serious and excellent counsel against what he foresaw was my design.[13] It was[14] almost a year after this that I broke loose; though, in the meantime, I continued obstinately deaf to all proposals of settling to business and frequently expostulated with my father and mother about their being so positively determined against what they knew my inclinations promoted me to do. But[15] being one day at Hull, where I went casually, and without any purpose of making an elopement at that time; but, I say, being there and one of my companions being about to sail to London in his father's ship,[16] and prompting me to go with them with the common allurement of sea-faring men, that it should cost me nothing for my passage, I[17] consulted neither father nor mother any more, nor so much as sent them word of it; but leaving them to hear of it as they might, without any consideration of circumstances or consequences,[18] and in an ill hour, on the 1st September 1651, I went on board the ship.

Notes—12. 'Was a deep (गम्भीर) &c.' 13. 'He knowing my intention (अभिप्राय) said many words of instruction to me.' 14. This sentence should be transposed as follows: 'after this for learning what work father was speaking to me; and they knowing my wish to go (of going) to other countries (sing.) did not give order—from this, with me, with them, there arose quarrels' (होता था). In this way a year passed (हो गया) again (in) what way I went away (to) another country that I am saying. 15. 'One day I went, for some purpose (किसी काम के लिये) into Hull city but my wish was not that I should from there go anywhere (कहीं). Casually my meeting was with a friend. He was ready to go, &c.' 16. 'He after the fashion (भान्ति with gen.) of sailor-folk persuading me said you come

with us you will not have to spend anything.' 17. '(At) that time neither (न तो) did I regard (विचार करना) my father (and) mother's affection or advice nor did I send them any news nor thought (of) this thing that what will be my condition (दशा) from going on (the) ship.' 18. Begin a new paragraph here. 'Without (having) said (बिना कहे) in 1651 on an unlucky day (the) first September I mounted upon the ship.'

15.

(Continued.)

Never[19] any young adventurer's misfortunes, I believe, began sooner, or continued longer than mine.[20] The ship was no sooner out of the Humber than the wind began to blow and the sea to rise in a most frightful manner; and as I had never been to sea before, I was most inexpressibly sick in body[21] and terrified in mind. I began[22] now seriously to reflect upon what I had done and how justly I was overtaken by the judgment of heaven for my wicked leaving my father's house, and abandoning my duty. All[23] the good counsels of my parents, my father's tears and my mother's entreaties, came now fresh into my mind; and my conscience reproached me.[24]

All this time the storm increased, and the sea went very high though nothing like what I have seen many times since, but it was enough to affect me then, who[25] was but a young sailor and had never known anything of the matter. I expected[26] every wave would have swallowed us up, and that every time the ship fell down, as I thought it did, in the trough of the sea, we should never rise more.

NOTES—19. 'From hence (यहाँ) my misfortunes began. In this youthful (छोटी सी) condition such (जैसा) sorrow (as) was to me such (correl.) will not be to anybody.' 20. New paragraph. 'When the ship arrived in the sea then (तो) a very heavy storm arose and from out of the sea waves began to arise, I had never mounted on a ship from this my soul (जी) began to be nauseated (मचलाना) and to become upside down. 21 'As to my body was pain so fear arose (उत्पन्न हुआ) in my mind'

(चित्त). 22. '(At) that time in (my) mind this judgment (विचार) was coming that I have forsaken filial duty that (जो) I broke the command of my parents from this God gave us this punishment.' 23. '(At) that time my parents' affectionate (स्नेह रूपी) words, and likewise (तथा) their counsel remembering (I) began to curse myself. 24. 'I had never seen anything like it form this my heart (मन) was timid (कच्चा) from the increase of the storm very (बड़ी) heavy and lofty (ऊंची) waves began to rise and I fell into very heavy calamity.' 25. 'From coming in the sea for the first time (पहले पहल) in my mind (मन) still more (और भी) doubt became.' 26. 'What time (a) wave was rising in the sea, then I was thinking that in the present wave (अब की) this ship will sink—and from its emerging (निकल जाने से) it fell down then (तो) it seemed (जान पड़ता था) that now going into Hades (it) again will not arise.'

16.

(Continued)

In this[27] agony of mind, I made many vows and resolutions, that if it would please God to spare my life in this one voyage, if ever I got once my foot on dry land again, I would go directly home to my father, and never set it into a ship again while I lived; that[28] I would take his advice and never run myself into such miseries as these any more, now[29] I saw plainly the goodness of his observations about the middle station of life, how easy, how comfortably he had lived all his days, and never had been exposed to tempests at sea or troubles on shore; and I resolved that I would, like a true repenting prodigal, go home to my father. These thoughts[30] continued all the while the storm lasted. The next day[31] the wind was abated (and) the sea[32] calmer, (and) I began[33] to be a little inured to it however, I was very grave for all that day, being also a little seasick still; (but) towards[34] night the weather cleared up, the wind was quite over and a charming fine evening followed; the[35] sun went down perfectly clear, and rose so the next morning; and having little or no wind and a smooth sea, the sun shining

upon it, the sight was, as I thought, the most delightful that ever I saw. I had slept well[36] the whole night and at dawn was no longer seasick.[37] I rose with[38] pleasure, looking[39] with wonder upon the sea that was so rough and terrible the day before and could be so calm and pleasant in so little a time after.

Robinson Crusoe.

NOTES—27. 'In this way, becoming exceedingly terrified, I was praying to God that O God! if in this voyage I return in safety, (कुशल क्षेम से) then always (I) will stay with (पास) my father and again will not take the name of mounting upon (a) ship.' 28. 'I will to go (चलना) according to his command and never again doing such freedom will I fall into the sea of sorrow' (दुखरूपी). 29. 'My father what praise of (the) middle state (he) had made I now understood its meaning, that father what in that state had made contentment, by it he never fell into calamity by (से) water or land (जल-स्थल) now I also if at this time (अब की बेर) I shall arrive near my father then I will walk according to (in) his order(s).' 30. विचार. 31. Insert जब. 32. Somewhat quiet कुछ स्थिर. 33. 'Vomiting began to be little (थोड़ा) then my mind (चित्त) became comfortable and fearless' 34. 'Up to evening no wind at all (कुछ) remained waves were wiped out (मिटगई) sky became clear.' 35. 'Until dawn it was thus (ऐसाही) clear and sea calm, from the rays of the sun falling (the) beauty which appeared to me such I had never seen.' 36. सुख नींद सोया. 37. वमन भी न हुआ. 38. पूर्वक. 39. 'And seeing the sea began to think (विचार करना) is is (a) wonder yesterday this sea by the rising of waves how terrible (it) was, but to-day how calm and pleasant it appears.'

17.

Lucian (a famous Greece of poet rallies[1] the philosophers in[2] his time,[3] who could not agree whether they should admit riches into the number of real goods; the[4] professors of one sect threw them quite out, while others as resolutely inserted them. I am apt to believe,[5] that as[6] the world grew[7] more polite, the doctrines of the first[8] were (wholly) discarded; and[9] I do not find

any one so hardy at present[10] as to deny that there are very great advantages in[11] the enjoyment of a plentiful fortune. Indeed,[12] the wisest and best of men,[13] though[14] they may possibly despise a good part of those things which the world calls pleasures,[15] can, I think, hardly be insensible[16] of that weight and dignity which a moderate share of wealth adds to their[17] characters,[18] counsels, and actions. We find it a general complaint in professions and trades[19] that the richest members of them are chiefly encouraged,[20] and this is falsely imputed[21] to the ill-nature of mankind,[22] who are ever bestowing their favours on such as least want them. Whereas if we fairly consider[23] their proceedings in this case[24] we shall find them[25] founded on undoubted reason;[26] since supposing[27] them both equal in their natural integrity, I ought,[28] in common prudence,[29] to fear foul play from an indigent person, rather than from one[30] whose circumstances seem to have placed him above the bare temptation of money.

Notes—1. **नाम धरना**, lit. to nickname. 2. 'Of.' 3. 'Because they never agreed upon this matter that riches also among chief (**मुख्य**) good things can be counted (pass) or no.' 4. New sentence—'The people of one sect included it in the list of chief good things and other (**दूसरे**) sectarians cutting its name were putting it out. Order of clauses reversed for euphony's sake. Notice that **धन** is singular in Hindí. 5. 'My opinion is this.' 6. **क्यों क्यों**, the distributive gives the idea of progressiveness. 7. **होता गया**. 8. 'The *second* sectarians'—agreeing with change of order above. 9. 'So far that' (**यहां तक कि**). 10. Now no man is such, who may deny,' cont. imp. 11. 'The great (rep.) benefits (gains) of being rich.' 12. Carry on sentence with extensive adversative **बल्कि**, 'but rather I am judging that, &c.' 13. 'Good and wise people.' 14. 'Although (**यद्यपि**) of those things many (**बहुतेरे**) parts which—may look at (cont. imp.) with (a) regard of aversion.' 15. Insert **परन्तु**, to balance **यद्यपि** above. 16. 'Will never forget.' This clause should end the sentence. 17. 'Which (**जो**) because of (**के कारण**) possessing (use **रखना**) a smallish amount of (**थोड़ीसी**) property' (**सम्पत्ति**). 17. 'Of their—action's is becoming'—

genitive of origin, agreeing with प्रतिष्ठा above, with होना. 18. Such words as character, conscience, etc. have no exact equivalents in Hindí. Here रीति व्यवहार custom and behaviour, should be used. The gender should be masc. pl. although रीति is fem. व्यवहार is masc. (Kellogg. 863. 2) and the adjective agrees with the "more worthy" gender. 19. 'From professional and trades-people (a) complaint is always coming into hearing.' 20. 'That the world brings benefit to the wealthy only' (हो). 21. 'In an improper way (रीति पर) is stated.' 22. 'That man by reason of the rudeness of his mind (चित्त) always deals (well, understood,) with such as are not dependent on it.' 23. नेक न्याय की दृष्टि से—विचार करें. 24. Omit 'in this case.' 25. 'This will come into seeing.' 26. 'That of such conduct the foundation (root जड़) has been laid in a proper way.' 27. 'If in natural integrity both be accepted (as) equal' 28. 'There is greater fear.' 29. 'From the thought (विचार) of common prudence.' 30. 'From a rich man from whose capacity the reliance of this thing takes place that only the contemplation of money upon his mind will cause to arise the quality of unrighteousness.

18.

(Continued).

This reason [31] also makes the commonwealth regard her richest subjects, as those who are most concerned for her quiet and interest, and consequently fittest to be trusted with her highest employments. On the contrary[32] Catiline's saying to those men of desperate fortunes,[33] who applied themselves to him,[34] and of whom he afterwards composed[35] his army, that they had nothing to hope for but from a civil war, was too true[36] not to make the impressions he desired.[37]

I believe[38] I need not fear but what I have said in praise of money, will be more than sufficient with most of my readers to excuse the subject of my present paper, which I intend as an essay on the ways to raise a man's fortune, or the art of growing rich. The first and most infallible[39] method towards the attaining of this end[40] is thrift. All men are not equally qualified [41] for getting money, but it is in the power of every one

alike to practise this virtue,[42] and I believe there are very few persons,[43] who if they please to reflect on their past lives, will not find that had they saved all those little sums which they have spent unnecessarily they might at present have been masters of a competent fortune.

NOTES—31. 'For this reason every kingdom regards its rich subjects fit for her great places (पद) because it knows this that in its quiet and interest is those peoples' mental connexion why? because in this very thing is their gain.' 32. Omit 'on the contrary.' Insert 'a notorious man of Rome,' before Catiline. 33. 'Indigent.' 34. 'Who made prayer of service from him.' 35. 'In the end made (बनाई) his army.' 36. 'Was nothing of a lie' (कुछ झूठ न थी) end the sentence here, then begin 'He said this to them that except that condition when subjects fight among themselves (आपस में) there is no other means (उपाय) from which (to) your hand wealth may come.' 37. Omit 'not to make—desired.' 38. 'Whatever in praise of wealth has been above set forth (वर्णन हो चुका है) from it (उस से) my meaning is this that I will write upon a (one) subject (विषय), gathering together money.' 39. 'Very certain' (ripe—पक्का). 40. 'Of getting together wealth.' 41. 'To each man equal opportunity does not come.' (मिलता). 42. 'To spend with measure' (प्रमान के साथ). 43. 'That in the world very (हो) few such people will be to whom by thinking upon—will not be known that as many little (bis) sums—if they had saved them (बचा रक्खा होता) with them (उनके पास) up to now a full fortune gathered would have been' (हो गई होती).

19.

(*Continued.*)

Diligence justly claims[44] the next place to thrift. I find[45] both these excellently well recommended to common use in the three following Italian proverbs. Never[46] do that by proxy which you can do yourself. Never defer[47] that till to-morrow which you can do to-day. Never neglect small matters[48] and expenses.

A third instrument of growing rich is[49] method in business, which, as well as[50] the two former, is also attainable[51] by

persons of the meanest capacities.[52] The famous Dewitt,[53] one of the greatest statesmen of the age in which he lived, being asked by a friend, how[54] he was able to dispatch that multitude of business in which he was engaged; replied,[55] that his whole art[56] consisted in doing one thing at once. "If," says he, "I have any necessary dispatches to make,[57] I think of nothing else until those are finished; if any domestic affairs[59] require my attention, I give myself up[60] wholly to them until they are set in order."[61] In short, we often see that men of dull and phlegmatic tempers[62] arriving to great estates,[63] by making[64] a regular and orderly disposition of their business,[65] and that without it the liveliest parts[66] and most lively imaginations rather puzzle their affairs, than bring them to an happy issue.

NOTES—44. 'Is a second means of becoming rich, next to thrift.' 45. 'In the Italy language are three proverbs from which the praise of these two matters comes out.' I write their translation below'—this sentence is inserted to make the meaning clear, for there is obviously no language used here but Hindí. 46. Let the relative clause come first. 47. 'To-day's work leave not on to-morrow.' 48. कामों को. 49. 'That man, what business he do, do it by one way and rule.' 50. 'Like' (की भांति). 51. 'Is able to bring into work.' 52. कैसा ही दरिद्र मनुष्य क्यों न हो. 53. 'One day somebody asked Dewitt Holland's famous statesman, who was (one) of the (में से–एक is not needed) celebrated ones of his time.' 54 You (honorific) the so very many (अधिक) works which are under you, how (क्योंकर lit. 'doing what?) can (you) do.' 55. New sentence. 'He (plural honorific) replied.' 56. 'The chief secret is this, that at one time finishing one work then I put my hand in another.' 57. 'To write.' 58. ध्यान करना. 59. निज का काम करना होता है. 60. 'Lay myself to them' (लगाये रहना). 61. पूरा हो लेना. 62. कठिन चित्त के लोग. 63. बड़ी सम्पत्तियां प्राप्त कर ली हैं put the clause 'by making etc.' should come first. 64. करते करते. 65. काम. 66. 'Very very wise and sharp men's work was spoiled and they were destroyed.' In Hindí natural qualities cannot, as a rule, be personified as in English, so we must translate, "*men* of the liveliest parts &c.'

20.

(Continued.)

But besides these ordinary forms of growing rich, it must be allowed[1] that there[2] is room for genius as well as in this, as in all other circumstances of life. Though the[5] ways of getting money were long since[4] very numerous[5] and though so many new ones have been found out of late years,[6] there is certainly[7] still remaining so large a field[8] for invention,[9] that a man of an indifferent head[10] might easily sit down and draw up such a plan[12] for the conduct and support of his life,[13] as was never yet once[14] thought of.[15] We daily see methods put in practice[16] by hungry and ingenious men,[17] which demonstrate the[18] power of invention in this particular.[19] It is reported[20] of Scaramouch, the first famous Italian comedian,[22] that being at Paris and in great want,[23] he bethought himself[24] of constantly plying[25] near the door of a noted perfumer in that city, and when[26] any one came out who had been buying snuff, never failed to desire a taste of them: when he had[27] by this means got together a quantity made up of different sorts,[28] he sold it again at a lower rate[29] to the[30] same perfumer, who finding out the trick,[31] called it[32] 'snuff of a thousand flowers.' The story farther tells us,[33] that by this means he got a very comfortable subsistence,[34] until making too much haste to grow rich,[35] he one day took such an unreasonable pinch[36] out of the box of a Swiss office,[37] as engaged him in a quarrel, and obliged him to quit this ingenious way of life.

NOTES—1. जानना चाहिये कि. Begin a new sentence with this. 2. 'Like (की भान्ति) other works to understanding also there is great practice.' 3. 'Well-known (famous) ways.' 4. 'From one time' (काल). 5. 'A goodish many (बहुत से)—are coming along.' 6. 'And among them many new also have been mingled.' 7. Translate simply 'yet' (तौभी). 8. इतना अधिक अवसर है. 9. 'For doing a new way' (रीति). 10. 'Of whom there be even any (कुछ भी) understanding. 11. Omit easily sit down, merely write 'is able to turn out.' 12. कोई न कोई ऐसी बात. 13. 'For

the spending of his life.' 14. 'Up to to-day.' 15. 'Appeared to nobody' (सूझना). 16. 'Hungry and poor men making up new new ways'(ढंग). 18. 'From which is proved' (सिद्ध). 19. 'That to understanding with this is great connexion.' 20. के विषय सुनने में आया है. 21. Omit 'first.' 22. कवि, poet or playwright. 23. 'Once in Paris became very poor' (निर्धन). 24. 'He (honorific plural—being a poet) resorted to (करना) this trick' (युक्ति). 25. 'Having gone was standing.' 26. 'And what man from his place (the perfumer's—उस के यहां से) bringing snuff came out, from him on (from) pretence of looking took a pinch (continuative). 27. 'Thus gathering gradually.' (इकट्ठा करते करते, the repetition graphically showing the many wearisome gatherings) to him a 'goodish amount (बहुत सी) of snuff (नास) became gathered, in which every kind (हर प्रकार) of samples were mingled.' 28. New sentence begin with सब. 29. 'For (upon) something less than the correct price.' 30. 'Sold (to) his hand' (के हाथ). 31. 'The perfumer got to know the secret of it' (जान गया). 32. 'Therefore (अतः) the name of that snuff—placed' (रक्खा). 33. 'In fine' (निदान कि). 34. उन की अच्छी कटने लगी. 35. 'But at last in his soul (जी) the passion for (of) quickly becoming rich so filled in' (समाई). 36. 'Too much snuff' (अधिक नास). 37. 'He an army (सैनिक) man, where (was) his ability to bear it, (संतोष की क्षमता कहां) quarrel fell (out) (झोर पड़ा) of which the end (measure = परिणाम) was this that Sir poet (कवि महाशय) lifted hand from that work.

21.

(Continued.)

Nor can I in this place omit doing justice to a youth of my own country,[38] who has with great industry and application attained to the art of[39] beating the Grenadiers' march[39] on his chin. I am credibly informed that by this means he does not only[40] maintain himself and his mother, but that he is[41] also laying up money.

I shall conclude these instances with the device of the famous Rabelais,[42] when[43] he was[44] at a great distance from Paris, and without money to bear his expenses thither.[45]

The ingenious author, being thus sharp-set[46] got together a convenient quantity of brick-dust,[47] and having disposed of it into several papers,[48] writ upon one, 'Poison for Monsieur:'[49] upon a second 'Poison for the Dauphin,' and on a third, 'Poison for the King.' Having made this provision for the royal family of France,[50] he laid his papers so that his landlord might get a sight of them.[51] The plot succeeded as he desired.[52] The host[53] gave immediate intelligence[54] to the Secretary of state. The Secretary presently[55] sent down a special messenger,[56] who brought up the traitor to court,[57] and provided him at the king's expense with proper accomodations on the road.[58] As soon as he appeared,[59] he was known to be the celebrated Rabelais,[60] and his powder upon examination being found very innocent, the jest was only laughed at; for which a less eminent droll would have been sent to the galleys.[61]

NOTES—38. 'Now hear the account (हाल) of a boy of my country.' 39. 'Learned.' 40. 'Playing the drum' (तम्बूर). 40. 'Not only—but' simply बल्कि with the second clause. 41. करता जाता है. 42. 'I, after telling the story of Rabelais a famous scholar of France am now fulfilling (पूरा किये देता हूं) these examples.' 43. एक बार का कथन है. 44. 'Had gone great distance' (गए हुए थे) honorific again, as Rabelais was a *vidwán*. 45. 'By chance (संयेाग से) to him (उसके पास) expenses (व्यय) got finished' (चुक गया). 46. 'At this time what did he do?' 47. 'Pounding a piece of brick.' 48. Made three powders separate' (अलग २). 49. The Paṇḍit has rendered this 'the rich' not knowing that 'Monsieur' was the king's brother's title. Render 'king's brother.' 50. 'After this business' (इस काररवाई के उपरान्त). 51. 'Those powders on the table in this manner taking away placed from which the sight (दृष्टि) of the master of the Hotel might fall on them. 52. This sentence can be omitted in translation, the sense being sufficiently expressed without it, or a word like निदान, 'in short,' can be used but it is not really necessary. 53. 'He.' 54. इस बात की खबर पहुंचाई. 55. Omit. 56. मुख्य कर्म्मचारी. 57. 'And regarding him as (ही समझकर) indeed a traitor, having him seized sent for him' (पकड़ मंगाया). Notice again the liter

alness of the Hindí. 'The traitor' is of course ironical to an Englishman, but to the native would mean an *actual* traitor, hence the translation above. 58. 'To Rabelais the whole way (राह भर) from the Government side (की ओर) of eating and drinking in a good fashion rest came' (मिला). 59. 'And when he arrived there.' 60. 'Every man recognized him.' 61. 'So (अत:) he was released and seeing his powders all people began to laugh.' The rest is not translateable, as people are not sent to the galleys in India.

22.

(Continued.)

Trade and commerce might doubtless be still varied a thousand ways, out of which would arise such branches as have not yet been touched.[62] I regard trade[63] not only as advantageous to the commonwealth in general, but as the most natural and likely method of making a man's fortune.

I must not, however, close this essay without observing that[64] what has been said is only intended for persons in the common ways of thriving, and is not designed for those men, who from low beginnings[65] push[66] themselves up to the top of states, and the most considerable figures in life. My maxim of saving is not designed for such as these, since nothing is more usual than for thrift to disappoint the ends of ambition.[67] I may therefore compare[68] these men to a great poet who, as Longinus says,[69] while he is full of the most magnificent ideas,[70] is not always at leisure[71] to mind the little beauties and niceties of his art.[72]

I would, however, have all my readers take great care how they mistake themselves for uncommon geniuses and men above rule, since it is very easy for them to be deceived in this particular.[73]

Spectator.

Notes—62. 'In this way is commerce (व्यापार) also a good many (बहुत से) fashions (ढंग) are possible and such and such (ऐसा २) things (बातें) can turn out of which to anybody up to now contemplation even is not.' 63. 'Not only is

trade necessary for the benefit of one's (ग्रपने) country, but (बल्कि) it is a natural and possible means whereby man can gather wealth.' 64. 'I must' to 'observing that' are not needed in Hindí. Proceed 'these my teachings are only for those people who wish to go completely (निपट) by the common custom.' 65. 'Ranks' (पद) 66. 'Arrive at the great (bis) authorities of (the) kingdom.' 67. 'The cause of this is this that the man who is ambitious for him to contemplate little (bis) things is not possible, because in that condition (there) will be hindrance in his great objects-of-desire. 68. 'The example of such a man is indeed such just as (जैसा) of a great poet, &c.' 69. Dispense with Longinus, who would need a long note to explain him to your (Hindí) reader. 70. 'In whose mind so many excellent matters are filled.' 71. 'To him leisure is not able to meet' (मिलना) 72. ग्रपने कर्त्तव्य की छोटी छोटी बारीकियें ग्रेार रिग्रायतें का निबाह करे. 73. 'My readers ought in this place to have in remembrance (स्मर्ण रखना) that they never by mistake (धेाखेसे) thinking (themselves) geniuses (बड़ा बुद्धिमान) begin to go such a strange road, in which then will be found no trace of them (कुछ पता ही न लगे) and in the end except repenting nothing else come to hand.'

23.

First,[1] there is OBEDIENCE. [That is with your whole body and mind to observe the commands[2] of your superiors] There is a great talk[3] in these days[4] about liberty; and no doubt[5] liberty is a very good thing,[6] and highly estimated by all healthy creatures;[7] but it is necessary[8] that we should[9] understand exactly[10] what this thing[11] means. It means only[12] that in the exercise of all natural energies, each creature shall be free from every sort of conventional, artificial, and painful restriction. Such liberty is unquestionably an unqualified good,[13] but it does not bring a man very far.[14] It fixes only the starting point in the race of life.[15] It gives a man a stage to play on,[16] but it says nothing of the part he has to play,[17] or of the style in which he must play it.[18] Beyond this necessary[19] starting-point, all further

action in life,[20] so far from being liberty, is only a series of limitations. All regulation is limitation;[21] and regulation is only another name for reasoned existence.[22] And, as the regulations[23] to which men must submit[24] are not always or generally those which they have willingly laid down for themselves,[25] but rather for the most part those which have been laid down by others for the general good of Society,[26] it follows,[27] that whosoever will[28] be a good member[29] of any social system must learn, in the first place, to OBEY.

NOTES—The model according to which this passage is to be translated is rendering into High Hindí by a native writer. The vocabulary will therefore be somewhat Sanskritized. 1. 'Firstly' (प्रथम). 2. 'Order-observing to do.' 3. 'Much controversy.' 4. To-day and yesterday.' 5. 'Doubtless.' 6. Emphatic है भी बहुत अच्छी वस्तु. 7. Change to active form, 'all perfect people praise it.' 8. 'For us people it is a thing-to-be-done (कर्त्तव्य) Sanskrit fut. part like Lat. *faciendum*. 9. Insert 'first' (पहिले, at the outset). 10. 'The correct meaning' (यथार्थ अर्थ). 11. 'Of liberty.' In Hindí obscurity is a greater sin than tautology. 12. 'Of that the meaning is this (यही) that as many as are our innate, that is natural members (अवयव) in their exercising voluntarily and involuntarily (संकल्प विकल्प से) there be spontaneity and no kind of artificial or painful social restriction coming before them may obstruct them.' 13. 'A very good thing.' 14. 'But for the acquisition of it we people have not to go very far from our place.' Use infin. for 'have to.' 15. 'In this human life-journey.' 16. 'In this world theatre it informs man that he has to act a part and clearly points out the stage.' 17. 'Who what person (*dramatis persona*, पात्र) has to become' (बनना). 18. Begin with 'therefore' (अतः) 19. Omit 'necessary.' 20. 'In this life journey as many acts as there are; in all, opposite to liberty one or another (एक न एक) kind of restriction has met.' 21. 'What is called regulation?' 'It is indeed restriction—that so far is the limit of a certain thing and nothing beyond.' 22. 'And according-to-regulation life-journey itself (ही) is called praiseworthy life-journey.' 23. 'Body-of-regulations' (नियमावली).

24. 'Of behaving according to which man makes promise.' 25. उसको बनाई नहीं होते॰ 26. Expand thus 'by others who are carers-for-the-benefit (हितचिन्तक) of society and regarders (समालोचक) of its advantage' (लाभों pl.) 27. 'Consequently it has been proved.' 28. 'Wishes to become.' 29. सुयोग्य सभ्य. 30. 'Obey, that is to observe social regulations.'

24.

(Continued.)

The law, the army,[31] the church,[32] the state service,[33] every field of life and every sphere of action, are only the embodied illustrations of this principle. Freedom, of course, is left to the individual in his own individual sphere.[34] To leave him no freedom were to make him a mere machine, and to annihilate his humanity;[35] but, so far as he acts in a social capacity,[36] he cannot be free[37] from the limitations that bind the whole into a definite and consistent unity.[38] He may be at[39] the very top of the social ladder,[40] but, like the Pope[41]–SERVUS SERVORUM–only the more a slave for that.[42] The brain can no more disown the general laws of the organism than the foot can.[43] The loyal obedience of each member is at once its duty and its safety.[44] Every random or wilful move is[45] a chink opened in the door,[46] which, if it be taught[47] to gape wider, will in due season[48] let in chaos.[49] The Roman historian [Livy] records[50] it as a notable trait in [Hannibal] the Great Punic captain's character, that he knew equally well to obey and to command.[51] Opposite things,[52] no doubt,[53] obedience and command are; but the one, nevertheless, is the best training school[54] for the other; for he who has been accustomed[55] only to command will not know[56] the limitations by which, for its own beneficial exercise, all authority is bound.

NOTES—31. 'Service of army.' 32. 'Preacher-of-religion rank, headship of (a) monastery.' 33. 'All indeed (सबही) are examples only (उदाहरण मात्र) of the aforesaid (उक्त this is an instance of the use of the Skr p. part. pass. which is one of the elegancies of High Hindi) principle.' 34. "Freedom is just so far

(यहाँ तक) in the power of (the) man, as far (जहाँ तक) as his own (निज) bodily (दैहिक, pertaining to the embodied and individualized self) works (कार्य्य Skr. fut. part, 'what one has to do;' as distinguished from कर्म्म 'what one has done') are related to it." Note the transposition of the relative clause. The usual order here would be extremely clumsy, involved, and unidiomatic. 35. "Not to give man this kind of freedom, as if to (माना) make (ठहराना) the rational human soul (मनुष्य जीव) only equal to (के तुल्य) an irrational thing. (पदार्थ is the metaphysical word which must be used with 'rational' &c.') just as the making of a machine is regarded, (ठहरा) in such bondage where would remain (रह जाना) the humanity of man?" 36. सभ्य की श्रेणी. 37. मुक्त Skr. pass. part. 38. 'Which bind the whole (of the) civilized after the manner of the seeds of the Rudráksh into one necklace.' 39. 'He may have obtained' (क्यों न प्राप्त किया हो). 40. पद. 41. 'Support-of-religion (lit. yokebearer) Pope.' 'Slave of slaves, indeed, is; and especially because of his high position.' 43. 'As (जिस प्रकार) the foot cannot transgress the bodily laws (नियम) so (उसी प्रकार) the brain also cannot.' 44. 'For each member (सभ्य) with full devotion and piety observing-regulations itself (ही) is his duty (कर्त्तव्य) and own preservation-way' (रक्षोपाय). 45. 'With random or wilful effort the doing of any work (कार्य्य) is as if' (माना). In Hindí metaphors, unless they happen to be conventional metaphors like 'lotus feet,' 'elephant-like-going' etc., should not be used without a word like माना which draws attention to the fact that the language is figurative. 46. 'To make a chink in the door-panel of the (house of peace) peace-house. 47. 'If opportunity be given to which.' 48. होते व थोड़े दिनों में. 49. 'By that crack chaos will enter.' 50. Past Impf. 51. 'Order-giving and order-observing both alike was knowing.' 52. 'Opposite duties' (धर्म्म) 53. 'In this doubt is not that.' 54. 'Worthy teacher.' 55. 'Has learned.' 56. This should be expanded thus 'He is never able to understand those obstacles which will confront his command-obeyer and to have a perception of which (जिसका अनुभव रखना) is a reason of his own welfare because from (its) being thus the limit of his (अपनी) authority remains known.'

25.

(Continued.)

Let[57] the old Roman submission to authority be cultivated by all young men as a[58] virtue at once most characteristically social, and most becoming in unripe years. Let the thing commanded by a superior authority[59] be done[60] simply because it is commanded,[61] and let it be done with punctuality.[62] Nothing commends a young man so much to his employers as accuracy and punctuality in the conduct of business.[63] And no wonder.[64] On each man's exactitude in doing his special best depends the comfortable and easy going of the whole machine. In the complicated tasks of social life[65] no genius and no talent can compensate for the lack of obedience. If the clock goes[66] fitfully, nobody knows the time of day;[67] and[68] if your allotted task is a necessary link in the chain of another man's work, you are his clock, and he ought to be able to rely on you. The[69] greatest praise[70] that can be given[71] to the member of any association is in these terms[72]:—"This is a man who always does what is required of him,[73] and who always appears at the hour when he is expected to appear."[74]

J. S. Blackie.

Notes—57. Therefore it is proper that the whole of our young men folk (गण, Kellogg 164) practice the, &c.' 58. 'Moreover understand it (to be) a chief social duty and provision-for-comeliness (शोभासामग्री) of youth.' 59. 'The order of (the) best (श्रेष्ठ) persons.' 60. 'Let them accomplish it carefully.' The impersonal सम्पादन करें avoids the passive. 61. 'Only understanding willingly (यथेष्ट) just so much that it is the saying (उक्ति) of (the) best.' 62. 'In doing so let them never make defect.' 63. 'In the world except as endowed with purity (or faithfulness) and accompanied by carefulness to accomplish the work to be done nothing appears more lovely to (a) master.' 64. 'In this there is no wonder that upon every man's, upon whom young men are able to rely, his own

(bis) allotted work fulfilling with skill is the dependence of the well being of society.' 65. Genius and talent cannot be personified in Hindi so we must speak of the man in whom the qualities reside. 'The fault of disobedience, man, however (कैसा ही—क्यों न हो) sharp witted or uncommonly polished genius-endowed may be, is powerless to wipe out.' 66. Fut. in both clauses. 67. 'Then how will there be knowledge of time to anyone?' 68. 'Thus (इसी प्रकार) if one man's allotted work's full accomplishment is the beginning (प्रारम्भ) of a second man's allotted work, then for the second the first is like (तुल्य) a clock, and for the first in a proper manner not to accomplish his work is to be a sinner (पापभागी) because the second on him alone remains dependent.' 69. 'Therefore (the).' 70. प्रशंसापत्र lit. 'leaf, or writing of praise.' 71. Avoid the passive by writing 'we can give.' 72. 'In the under (निम्न, mentioned is understood,) sentences will be given.' 73. 'Of the properly accomplishing of which he was responsible.' Write 'was' for 'is' throughout the sentence 'always does' = 'always carefully does.' 74. 'And on the very time appointed (नियम से ठीक उस समय पर) was present (होता था should be used) when (जिस समय में) we were expecting his presence.'

LIST OF ABBREVIATIONS.

adj.	= adjective.	*pf.*	= perfect.
adv.	= adverb.	*pl.*	= plural.
gen.	= generally.	*pr.*	= pronoun.
coll.	= colloquial.	*v. int.*	= intransitive verb.
lit.	= literally.	*v. t.*	= transitive verb.
loc.	= locally.	*m.*	= masculine.
conj.	= conjunction.	*f.*	= feminine.
inter.	= interjection.	*p.*	= Persian.
part.	= participle.	*a.*	= Arabic.
Imp.	= Imperfect.	*s. Skr.*	= Sanskrit.
Imper.	= Imperative.	*bis.*	= twice.

क=करना.	द=देना.	र=रहना,	ह=होना.
ज=जाना.	प=पाना.	ल=लेना,	

v. int. and *v. t.* are not intended to distinguish verbs logically but only grammatically. Transitive verbs in this list are those whose perfect participial tenses are constructed with the agent case, intransitive verbs those which are not so constructed. Words marked *p.* may be, strictly speaking, Arabic in origin, but as they come into Hindí through Persian they are classed as Persian. Words marked *p.* are usually understood by all classes of the people. Their Sanskrit synonyms marked *s.* belong rather to the learned or pedantic style.

VOCABULARY.

A.

Abandoning, *m.* त्याग.

Abate, *v. int.* न्यून होना.

Able, be, *v. int.* सकना.

Ablution, *m.* स्नान.

Abound, *v. int.* बहुत ह.

About, concerning, (के) विषय में.

Absurd *adj.* बेढब.

Abuse, *v. t.* (को) गाली द.

Accept as, *v. t.* मान लेना.

Accompany, *v. int.* (के) साथ होना.

Accompanied by, (के) साथ.

Accomplish, *v. t.* सम्पादन क.

According to, (के) अनुकूल; अनुसार.

Account, list, *m.* लेख पत्र.

——narrative, *m.* वृत्तान्त.

Accuracy, cleanness, *f.* सुचिता.

Acquisition, *f.* प्राप्ति.

Across, *m.* (के) पार.

Act, behave, *v. t.* व्यवहार क.

—a part in a play, *v. t.* अभिनय क.

— action, deed, *m.* कर्म्म.

Adamant, *m.* वज्र.

Admit, own, *v int.* मानना.

Advice, *f.* सम्मति.

Advise, exhort, *v. t.* उपदेश देना.

——cause to know, *v. t.* समझाना.

Advocate, profession of. *f.* वकालत.

Affair, difficulty, *m.* बखेड़ा.

Affection, *m.* स्नेह.

Aforesaid, *adj.* (*s. p. part.*), उक्त.

Afraid, be, *v. int.* (से) भय लगना.

Afraid, be, *v. int.* (से) डरना.

——*intens* ,, (से) डर जाना.

After, *m.* (के) पीछे.

——(time) *m.* (के) उपरान्त (*s.*)

—— ,, *m.* (के) अनन्तर (*s.*)

Afterwards, *m.* (के) पीछे.

After the manner. *f.* (की) भान्ति.

Again, *adv.* फिर.

Agree (upon a matter), *v. t.* ऐक्य क.

Aha! *inter.* ओहो हो.

Air, *f.* (*m.*) वायु.

Alike, *adj.* एक सा एक समान.

All, collectively, *adj.* सारा.

— (every) distributively, *adj.* सब.

Allotted, *p. part.* बटा.

Almoner, *m.* दानाध्यक्ष.

Alone, *adj.* एकान्त.

Always, *adv.* सदा.

——at all times, *adv.* सर्व्वदा.

——continually, *adv.* नित्य.

——mostly, *adv.* प्राय:

The first of these four words is general in meaning:=always, ever at all times continuously. The second is a little less general=at all time.—the third is still more special and means continually, without ceasing—the fourth means usually, commonly, most likely.

Ambitious, persevering, lit joyous, *adj.* उत्साही.

Amend, *v. t.* सुधारना.

Among themselves, mutually, *adv.* आपस में.

Ancestor, *m.* पूर्व्व पुरुष, पुरुषा.

Anger, *m.* क्रोध, कोप.

Angry, be, *v. int.* रुष्ट ह., क्रुद्ध ह.

Animal, living creature, *m.* जानवर (*p.*).

Animal, living creature, *m.* जन्तु(*s*)

——beast, *m.* पशु.

Answer, *v. t.* (को) उत्तर द.

Anyone, *pron. indef.* कोई.

Appear, show itself, *v. int.* दिखाई देना, दिखाई पड़ना.

——come into sight *v. int.* नज़र आना (*p.*); दृष्टि पड़ना (*s.*)

—— become visible, seem, *v. int.* सूझना.

——become mentally perceptible, *v. int.* बोध ह.

Application, thinking, *m.* ध्यान.

Appointed, *lit.* of appointment, नियम के.

Arise, come into being *v. int.* होना

Army, *f.* सेना.

Army-service, *f.* सेना की नौकरी.

Arrive, *v. int.* पहुंचना.

Arrow, *m.* तीर; बाण (*s.*)

Artificial, *adj.* बनावटी, कृत्रिम (*s.*)

As, *adv.* ज्यों, जैसा.

As if, take for granted, *adv.* मानो.

Ascetic, *m.* तपस्वी.

Ashamed, be, *v. int.* लज्जित ह.

Ask question, *v. t.* प्रश्न क., पूछना.

Ask, request, *v. t.* मांगना.

Assembly, *f.* सभा.

Association, *f.* सभा; *m.* समाज.

Audible, be, *v. int.* सुनाई द.

Authority, *m.* अधिकार; इख़्तियार (*p.*)

Avarice, *m.* लोभ.

Avaricious, *adj.* लोभी.

Aversion, *f.* घिणा; (*s.*); घिण.

Awake, *v. t.* जगाना.

B.

Back, *f.* पीठ.

Back from (से) हटके.

Bad generally, *adj.* बुरा.

—morally, *adj.* दुष्ट.

Bank of river, *m.* तीर, तट.

Bard, *m.* भाट.

Bathe, religiously, *v. t.* स्नान क.

——common, *v. t.* नहाना.

Beast, *m.* पशु.

Beat, *v. t.* मारना.

Beat drum, *v. t.* बजाना.

Beautiful, *adj.* सुन्दर.

——pleasing, *adj.* सुहावना.

Beauty, *f.* शोभा.

Because, *conj.* क्योंकि, के मारे (III note).

Become, *v. int.* बनना होना हो जाना

Bed-room, *m.* सोने का कमरा.

Before, locally, के आगे.

——temporally, के पहिले

—— in presence of, के साम्हने; के सन्मुख (*s.*)

Begin, in comp., *v. int.* लगना; *v. tr.* आरम्भ क., प्रारम्भ क.

Beginning, commencement, *m.* आरम्भ, प्रारम्भ.

Beginning, *term a quo*, *m.* आदि.

Behave, self, *v. t.* व्यवहार क., बरतना

Behind, *prep.* पीछे, पश्चात (*s.*)

Believe, *v. t.* विश्वास क.

Bend (bow), *v. t.* चढ़ाना.

—*v. int.* झुकना; *v. tr.* झुकाना.

Beneficial, *adj.* लाभकारी।
Benefit, good prosperity, *m.* कल्याण।
—— ,, advantage, *m.* भला।
—— gain, *m.* लाभ।
Best, *adj.* श्रेष्ठ।
Between, reciprocally, *adv.* आपसमें
——loc., बीच।
Beyond, के आगे, परे, पार।
Bind, *v. t.* बांधना।
——as a necklace, *v. t.* गूंठना।
Bird. *f.* चिरिया; *m.* पक्षी, (*s.*); मुर्ग़ (*p.*)
Birth, *m.* जन्म।
Black, *adj.* काला।
Blessing, *m.* आशीर्वाद।
Blood, *m.* लोहू।
Blue, *adj.* नीला।
Board, go on a ship, *v. int.* (पर) चढ़ना।
Boat, *f.* नाव, नौका (dim.)
Bodily, *adj.* शारीरिक, दैहिक।
Body, *f.* देह; *m.* शरीर (*s.*); बदन (*p.*); तन।
——and mind, तनमन।
Boil, *m.* फोड़ा।
Bondage, *f.* परतन्त्रता।
Book, *f.* पुस्तक, पोथी।
Boon, *m.* वर।
Born, be, *v. int.* जन्मना।
Both, दोनो।
Bow, *m.* धनुष।
Box, *m.* सन्दूक।
—small, (snuff box), डिबिया।
Boy, *m.* लड़का।
Bracelet, *m.* कंकन।
Braceletseller, *f.* मनिहारिन।
Brain, *m.* मस्तिष्क।
Brave, *adj.* बहादुर (*p.*); बीर (*s. m.* or *adj.*)
Bread, *f.* रोटी।
Break (word) *v. t.* भंग करना।
——(gen.) *v. t.* तोड़ना।
Breath, *m.* स्वास।
Breathe, *v. t.* स्वास ले।
——(lit. drink) *v. t.* पीना।
Bribe, *f.* रिशवत, (*p.*); *m.* घूस।
Brick, *f.* ईंयट।
Briefly, *adv.* संक्षेप क।
Bring, *v. int.* लाना, लेआना।
Bring up, nourish, *v. tr.* पालना।
Brinjál, a vegetable, the egg plant, *m.* बैंगन।
Broad, *adj.* चौड़ा।
Brother, *m.* भाई।
Buffalo, *f.* भैंस।
Build, *v. t.* बनाना।
Bullet, *f.* गोली।
Burden, *m.* बोझ, भार।
Burn, *v. int.* जलना। ; *v. t.* जलाना।
Business, trade, *m.* व्यापार।
——(what business of yours), *m.* काम।
But adversative, पर, परन्तु, किन्तु (*s.*)
—(rather) extensive, बल्कि (*ar.* & *coll.*) वरश (*s.*); किन्तु।
—(only) exceptive, पर, मगर (*p.*)

C.

Calamity, *m.* उपद्रव।
Call, summon, *v. t.* बुलाना।
——shout to, *v. t.* पुकारना।
——(by name) *v. t.* पुकारना
Calm, *adj.* स्थिर, सुस्थिर।

Camel, *m.* ऊंट.
Camphor, *m.* कपूर.
Can, *v. int.* सकना.
Candle, *f.* बत्ती.
Capacity, *f.* क्षमता.
Carefully, *adv.* सावधानी से.
Carriage, *m.* रथ.
Carry, *v. t.* पहुँचाना.
———on, support, *v. t.* सम्भालना.
Cart, *f.* गाड़ी.
Caste, *f.* जाति, जात.
Casually, अकस्मात.
Catch, seize, *v. t.* पकड़ना; ensnare, *v. t.* फंसा क.
Catiline, काटेलैन.
Cause, *m.* कारण, हेतु (*s*)
———to be, *v. t.* उत्पन्न क.
Celebrated, *adj.* नामी.
Certain, *lit.* ripe, *adj.* पक्का.
Certain, a, *pron.* अमुक, कोई.
Ceylon, *m.* लंका.
Chaff, *m.* भूसा.
Chance, by, संयोग से.
Chāṇḍāl, *m.* चाण्डाल.
Chandra, *p. n.* चन्द्र.
Chaos, *m.* उपद्रव.
Character, *m.* धारना, स्वभाव.
Charioteer, *m.* सारथी.
Charity, gift, *m.* दान.
Chatter, *v. int.* बकना.
Chew, *v. t.* चबाना.
Chief, *adj.* & *s. m.* मुख्य.
Child, *m.* बालक.
———infant, *m.* बच्चा.
Childhood, *m.* बालकपन.
Chin, *f.* ठुड्डी.
Chink, *m.* छिद्र.
Chinking, *m.* झिंकार.
Circle, घेरा.
Civilized, *adj.* सभ्य.
Claw, nail, talon, *m.* पंजा; नख; चंगुल.
Clear, *adj.* निर्मल.
———away, *v. t.* दूर क.
Clearly, *adv.* स्पष्ट.
Clever, *adj.* बुद्धिमान.
Cloth, *m.* कपड़ा.
Clothes, *m.* वस्त्र.
Club, *f.* लाठी.
Coal, *m.* कोयला.
Coin, *m.* सिक्का.
Cold, *adj.* ठण्ढा.
Colour, *m.* रंग.
Come, *v. int.* आना.
———back, *v. int.* लौट आ., उलटा लौटना.
———to, meet, *v. int.* मिलना.
———out, *v. int.* निकलना.
Comedian, poet, *m.* कवी.
Comeliness, *f.* शोभा.
Comfortable, *adj.* स्वस्थ.
Command, *f.* आज्ञा.
Commander, *m.* मुखिया.
Common, *adj.* साधारण.
Common wealth, kingdom, *m.* राज्य.
Company, *m.* संग; *f.* संगति.
Complaint, accusation, *f.* निन्दा.
Complicated, mixed, *adj.* संकीर्ण.
Concealed, be, *v. int.* छिपना.
Concerning, के विषय.
Condition, *m.* हाल (*p.*); *f.* दशा, अवस्था (*s.*)

Conduct, *m.* व्यवहार.
—— self, *v. int.* बर्तना.
Confectionery, *m.* पकवान.
Confidential, *adj.* अन्तरंग.
Confiscate, *v. t.* छीनना.
Confront, के साम्हने उपस्थित हः
Connexion, *m.* सम्बन्ध.
Conquer, *v. t.* जीतना, जीत लेना.
Consent, *v. int.* (से) राज़ी हः
Consequently, *adj.* सुतरां.
Constable, *m.* सिपाही.
Contemplation, *m.* ध्यान.
Contented, *adj.* राज़ी (*p.*); सन्तुष्ट (*s.*)
Contention, *f.* तकरार (*a.*); झगड़ा.
Contentment, *m.* सन्तोष.
Continue, in a course of action, *v. int.* लगे रहना.
Contrary, (to), (के) विरुद्ध.
Controversy, *m.* वाद विवाद.
Conversation, company, *m.* सत्संग.
Convict, *v. t.* अपराधी ठहराना.
Cook, *v. t.* रीन्धना, पकाना.
Copper, *m.* तांबा.
Cord, *f.* रस्सी.
Correct, *adj.* ठीक.
——in meaning, *adj.* यथार्थ.
Corrected, be, *v. int.* सुधर जः
Cotton, *m.* सूत.
Council, *f.* सभा.
Counsel, *m.* परामर्श.
Counsellor, *m.* मन्त्री.
Count, *v. t.* गिनना.
Country, *m.* देश.
Courage, *lit.* heart, *m.* हियाव.
Covered, be, *v. int.* ढकना.
——filled, *v. int.* भरना.
Cow, *f.* गाय, गाओ.
Cowherd, *m.* गोप.
Cowherdess, *f.* गोपी.
Cowshed, *m.* गोशाला.
Cowrie, *f.* कौड़ी.
Crack, *m.* रन्ध्र.
Crime, *m.* अपराध.
Cry, *v. int.* रोना.
Cry out, call, *v. t.* पुकारना.
Cry out, speak up, *v. int.* बोल उठना
Cubit, *m.* हाथ.
Cultivate, practise, *v. t.* अभ्यास क.
Cup, *m.* पियाला.
Curse, *m.* शाप, श्राप, *f.* धिक्कारी.
Curse, *v. t.* धिक्कारी दः, शाप दः
Custom, *f.* रीति.

D.

Daily, *adv.* प्रतिदिन.
Daughter, *f.* बेटी.
Dauphin, *m.* युवराज.
Dawn, *m.* सबेरा, प्रातःकाल (*s.*)
——at, *adv.* सबेरे.
Day, *m.* दिन; दिवस (*s.*)
Deal, *v. t.* बर्ताव क.
Dear, price, *adj.* महंगा.
Death, *m.* देहान्त.
Deceived, be, *v. int.* भूलना.
Decide, *v. t.* ठान लेना.
Deer, *m.* हरिण.
Defect, *f.* त्रुटी (*s.*), टोटा.
Deity, *m.* देवता.
Delhi, दिल्ली.
Delusion, *m.* भ्रम.
Denial, *m.* जवाब.
Deny, *v. t.* अस्वीकार क.

Dependence, *prop.* dependent, *m.* निर्भर.
·Dependent, on, *adj.* (के) आधीन.
Descend, *v. int.* उतरना.
Design, *v. t.* विचारना.
Desire, *v. t.* (का) अभिलाषा क.; चाहना.
——object of, मनोरथ, अभिलाषा.
Despatch, *f.* चिट्ठी.
Despising, *m.* निरादर.
Destroyed, be, *v. int.* नाश हो ज., नष्ट हो ज.
Detect, *v. t.* पकड़ना.
Devotion, *f.* भक्ति.
Devour, *v. t.* फार खाना, खा जाना.
DeWitt. *pn. m.* डिविट.
Diamond, *pn. m.* डायमण्ड.
Die, *v. int.* मरना.
—give up ghost, *v. t.* प्राण दे देना.
Difference, *m.* भेद.
Difficult, *adj.* कठिन.
——of access, *adj.* दुर्गम.
Difficulty, *f.* कठिन बात.
Dignity, *f.* प्रतिष्ठा.
Dirt, *f.* मिट्टी.
Discard, *v. t.* छोड़ द.
Discerning, *adj.* समझदार.
Disciple, *m.* चेला.
Dismiss, *v. t.* विदा क.
——put away, *v. t.* दूर क.
Disobey, *v. t.* टालना.
Disobedience, *f.* अवज्ञा.
Dispel, *v. t.* मिटाना.
Dissatisfied, *adj.* उदास.
Dissuade, *v. t.* रोकना.
Distance, *f.* दूर.
Distressed, be, *v. int.* घबराना.
Distribute, *v. t.* बांट द.
Ditch, *m.* गढ़ा.
Doctrine, dogma, *m.* सिद्धान्त.
Dog, *m.* कुत्ता.
Do justice, *v. t.* न्याय क.
Dominions, *m.* राज्य, राज.
Door, *m.* द्वार.
Doorkeeper, *m.* द्वारपाल.
Doorpanel, *m.* द्वार का पाट.
Doubt, *m.* सन्देह.
——*v. t.* (का) सन्देह क.
Doubtless, *adv.* निस्सन्देह.
Drain, *f.* मुहरी.
Draw, *v. t.* खींचना.
Dreadful, *adj.* घोर.
Dream, *m.* सपना, स्वप्न (*s.*)
Drink, *v. t.* पीना. पी लेना.
Driver of an elephant, *m.* महावत.
Drown, *v. int.* डूबना.
Drum, *m.* डंका; तम्बूर.
Duty, *gen. m.* धर्म.
—what is to be done, *m.* कर्त्तव्य.
Dwell, *v. int.* बसना; *v. t.* बास क. निवास क.
Dweller, *m.* रहनेवाला, निवासी.
Dwelling, *m.* बास.
Dynasty, *m.* राज्य.

E.

Each, हर (*p.*); हर एक (*p.*); प्रत्येक (*s.*)
Early. सबेरा.
Earth, *f.* पृथिवी.
Easy, *adj.* सहज, सुगम (*s.*)
Eat, *v. t.* खाना.
Eclat, *m.* धूमधाम.

Educate, *v. t.* पढ़ाना, पढ़ा द.
Effect, *m.* काम.
Effort, यत्न, चेष्टभाव (*s.*)
Egg, *m.* अण्डा.
Elephant, *m.* हाथी.
Embodied, *adj.* सशरीर.
Employer, *m.* स्वामी.
Employment, post, *m.* पद.
Encompass, *v. t.* घेरना.
End, *m.* अन्त.
Endowed, with, पूर्व्वक, सम्पन्न (*s.*)
Endure, remain, *v. int.* रह जाना.
Enemy, *m.* शत्रु, बैरी.
English, *adj.* अंग्रेज़ी; *n. m.* अंग्रेज़.
Enjoy, self, *v. t.* सुख क.
Enough, काफ़ी (*p.*); बस.
Ensnare, *v, t.* फंसा लेना.
Entangled, be, *v. int.* लग ज.
Enter, *v. t.* में घुसना, प्रवेश क.
Entreat, *v. t.* मांगना.
Envy, *f.* ईर्षा.
Equal, बराबर (*p.*); के तुल्य.
— to, के बराबर.
Equality, *f.* बराबरी.
Escape, *v. int.* छूट ज.
Especially, *adv.* विशेष करके.
Established, be, *v. int.* स्थिर ह.
Estate, *f.* सम्पत्ति.
Evening, सांझ, सायंकाल.
Ever, कदापि (*s.*); कभी.
Every, हर एक, प्रत्येक (*s.*)
Evil-thought, *f.* कुमति.
Exactly, *adv.* यथार्थ.
Example, *m.* उदाहरण.
Exceedingly, *adv.* अत्यन्त.
Excellent, उत्तमोत्तम.
Except, (के) सिवाय; (को) छोड़.
Exercise, to, *v. t.* संचालन क.
Expect, *v. t.* प्रतिज्ञा क. (*s.*); बाट जोहना, राह देखना.
Expedient, *m.* उपाय, यत्न.
Expenses, *m.* व्यय.
Extricated, be, *v. int.* निकलना.
Eye, *f.* आंख; *m.* नेत्र (*s.*)

F.

Faith, *m.* विश्वास, ईमान (*p.*)
Faithfulness, *f.* ईमान्दारी (*p.*)
Fall, *v. int.* गिरना.
Falsehood, *m.* झूठ.
Fame, *f.* कीर्त्ति.
Family, race, *m.* वंश.
——housefolk, *m.* घरवाले.
——of good, *adj.* कुल्वान, कुल्वति.
——relatives, *m.* कुटुम्ब.
——relatives, dependents, followers, *m.* परिवार.
Famous, glorious, *adj.* प्रतापी.
——renowned, *adj.* प्रसिद्ध.
Far (better), *adv.* कहीं.
Far (distance), दूर.
Fashion, *f.* भान्ति.
Fasten, bind, be, *v. int* जकड़ना.
Fate, what will be, *m.* होनहार.
—lot, *m.* भाग.
—condition, *f.* दशा.
Fault, *m.* दोष.
Fear, *m.* भय.
Fearless, *adj.* निर्भय.
Feather, *m.* पर.
Feed, graze, *v. t.* चराना.
Fell, cause to fall, *v. t.* गिराना.

Fever, *f.* तप; *m.* ज्वर.
Fifty, *adj.* पचास.
Fight, *m.* युद्ध; *v. int.* लड़ना.
Fighting, *f.* लड़ाई.
Filial duty, *m.* पुत्र धर्म्म.
Fill, *v. t. & int.* भरना.
Fill, be contained in, *v. int.* समाना
Find *v. t.* पाना.
Finish, complete, *v. t.* पूरा क.
Fire, *f.* आग अग्नि (*s.*)
Fitting, proper, *adj.* उचित.
Firm, strong *adj.* दृढ़.
First, *adj.* पहिला.
—at the, पहिले पहिल.
Firstly, *adv.* पहिले, प्रथम (*s.*)
Fix, settle, make sure. *v.t.* निश्चय क.
Flat (denial), *adj.* कोरा.
Flee, *v. int.* भागना.
Flounder, *v. int.* तड़फड़ाना.
Flow, *v. int.* बहना.
Flower, *m.* फूल.
Fly, run away, *v. int.* भागना.
Fly, *v. int.* उड़ना.
Follow, (ethically) *v. t.* अवलम्बन क.
Fond of, be, *v. t.* प्यार क.
Fool, *m.* मूर्ख.
Foot, *m.* पैर.
Footpath, *f.* पगडण्डी.
Forbid, *v. t.* मना क. (*p.*); विरोध क. (*s.*)
Force (of wind), *f.* प्रचण्डता.
Foreign, *adj.* परदेशी, विदेशी, विलायती.
—— country, *f.* विलायत (*p.*); परदेश, विदेश (*s.*)
Foreigner; *m.* परदेशी.
Forest, *m.* बन (*s.*); जंगल.
Forget, *v. int.* भूलना.
Former (birth, etc.), *adj.* पूर्व्व (*s*)
Former, *adj.* पहिले.
Forsake, *v. t.* छोड़ द.
Forsaking, *m.* त्याग.
Fortune, wealth, property, *f.* पूंजी
Foul, *adj.* अशुद्ध.
Foulplay, *f.* विश्वासघात.
Foundation, *f.* जड़.
Found present, *adj.* विद्यमान.
Fox, *f.* लोमड़ी.
Free, *adj.* स्वाधीन; मुक्त (*s.*)
Freedom, *f.* स्वतन्त्रता.
Friend, *m.* मित्र.
—— of the poor, *m.* दीनबन्धु.
Friendship, *f.* मिलता, मित्रता.
Fruit, *m.* फल, मेवा (*p.*)
Fruitless, *adj.* निष्फल.
Fulfil, *v. t.* पूर्ण क.
Fulfilled, be, *v. int.* सिद्ध ह.
Full, *adj.* पूरी, पूर्ण (*s.*)
Future, in, आगे को.

G.

Gape, spread as a crack or rent, *v. int.* फैलना.
Garden, *m.* बाग, बागीचा (dim.)
Garland of victory, *m.* जयमाल.
Gate, *m.* फाटक.
Gather, *v. t.* इकट्ठा क.
Gathered, *adj.* इकट्ठा.
Generally, commonly, *adv.* साधारणतः (*s.*); अकसर (*p.*)
Generosity, *f.* उदारता.
Genius, understanding, *f.* बुद्धि.
——splendour of, *f.* प्रतिभा.

Get, gain, *v. t.* प्राप्त क.
— out, *v. int.* निकलना.
Ghost, *m.* भूत.
Gift, *m.* दान.
Girl, *f.* लड़की, कन्या (*s.*)
Glorious, *adj.* तेजस्वी,
Go, move, *v. int.* चलना.
— depart, *v. int.* जाना.
— about, turn, *v. int.* फिरना.
God, *m.* देवता.
Goddess, *m.* देवी.
Going, *m.* गमन.
Gold, *m.* सुवर्ण (*s.*); सोना.
Good, honest, fortunate, respectable, *adj.* भला.
—— healthy, sound, genuine, *adj.* अच्छा.
—— (lit. highest), excellent, *adj.* उत्तम (*s.*)

Achchhá is the common word applied to persons and things. *Bhalá* is applied more to persons. *Uttam*, like the Persian *'umda* is used in literary style rather than colloquial. This is a very rough and ready discrimination between these synonyms. The delicate shades of meaning, however, can only be learnt by care and practice.

Good-thing, *f.* उत्तमता.
Government *m.* सरकार (*p.*)
Gracious, be, *v. t.* अनुग्रह क.
Grandfather, *m.* paternal, दादा; maternal, नाना.
Grandmother, *f.* paternal, दादी; maternal, नानी.
Grave, deep, *adj.* गम्भीर.
Graze, *v. int.* चरना; *v. tr.* चराना.
Great, *adj.* महा. (*s.*), बड़ा.
Greater, more, *adj.* अधिक.
Greater, than, (से) बढ़कर.
Greatest, best, *adj.* अत्युत्तम, अति उत्तम.
Greatness, *m.* महत्व.
Green, *adj.* हरा.
Grind, *v. t.* पीसना.
Ground, soil, earth, *f.* धरती.
Guardianship, *f.* रखवाली.
Guilty man, *m.* अपराधी.

H.

Hades, *m.* पाताल.
Hair, *m.* बाल.
Half, *adj.* आधा.
Hand, *m.* हाथ.
Hannibal, *m.* हैनिबल.
Happy, *adj.* आनन्दित.
Hard, *adj.* कड़ा.
Harm, injury, *f.* हानी.
Harm, fault, *m.* दोष.
Have, see Lessons.
Have to do, *v. int.* (को) करना, पड़ना
Hat, *f.* टोपी.
Head, *m.* सिर.
Headship of monastery, *f.* महन्ती.
Healthy, *adj.* भला चंगा.
Hear, *v. t.* सुनना.
Heard, be, *v. int.* सुनाई देना, सुनाई पड़ना.
Heart, *m.* कलेजा.
Heaven, *m.* स्वर्ग, आस्मान (*a.*)
Height, stature, *m.* डील डौल.
Helping others, philanthropy, *m.* परोपकार.
Helpless, *adj.* बेबश, बेचारा.
Hen, *f.* मुर्गी.

Hermitage, *m.* तपोवन.
Hibiscus, *f.* जासेान.
Hidden, *adj.* छिपा.
Hide, *v. int.* छिपना; *v. tr.* छिपाना.
High (in comp.), उच्च.
Hindrance, *m.* विघ्न (*s.*); रोक टोक.
Historian, *m.* इतिहास का लेखक.
History, *m.* इतिहास.
Hither, इधर.
Holland, *m.* हालेण्ड.
Home, *m.* अपना घर.
—— away from, परदेश में.
Honour, *m.* आदर.
Honourable, *adj.* पूज्य, पूजनीय.
Hoof, properly cleft hoof, *m.* खुर, the usual word for an uncloven hoof is सुम, (*p.*)
Hope, *f.* आशा.
Horse, *m.* घोड़ा.
Hour, *f.* घड़ी; *m.* घण्टा.
House, *gen. m.* घर.
House, in Delhi and elsewhere a *pakká* house built round a courtyard हवेली.
Household, *m.* घर.
—— accounts, *m.* घर का हिसाब किताब.
Housekeeping, *f.* गृहस्थी.
Housework, *m.* गृहस्थी का कामकाज.
How, what kind? कैसा; what doing? क्योंकर; why काहे का; of what kind (rel.), जिस प्रकार.
—long, कितनी देर तक.
However, कैसा ही क्यों न हो.
Human, in comp., मनुष्य.
Hunt, *v. t.* शिकार करना.
Hunter, *m.* अहेरिया; *m.* व्याधा (*s.*), शिकारी (*p.*)
Husband, *m.* पति.

I.

Idea, *m.* विचार.
Ignorant person, *m.* मूर्ख.
Ill, *adj.* or *s. m.* रोगी.
Ill-fortune, *f.* अभाग्यता.
Immersed in any occupation, be, *v. int.* लगा रहना.
Immovable, *adj.* अचल.
Impossible, *adj.* असम्भव.
Improper, *adj.* अनुचित.
Incense, *m.* धूप.
Include, *v. t.* मिलाना.
Increase, *f.* अधिकाई.
Indigent, *adj.* दरिद्र.
Indulgence, *m.* लाड़.
Industry, *m.* परिश्रम.
Inexperienced, lit. unripe, *adj.* कच्चा.
Infancy, *m.* बचपन.
Infer, *v. t.* अनुभव क.
Inform, *v. t.* बतलाना, सूचना देना (*s.*)
Ingredients, *f.* सामग्री.
Inhabitant of India, *m.* भारतवासी.
Inhabited, to be, *v.* बसा जाना.
Injustice, *m.* अधर्म.
Innate, *adj.* सहज.
Innocent, man, *m.* निरपराधी.
Inside, (के) भीतर.
Instruct, *v. t.* समझाना.
Instruction, *f.* शिक्षा; *m.* उपदेश.
Instrument, means, *m.* उपाय.
Integrity, *m.* धर्म.

Intellect, *m.* चित्त.
Intelligence, information, *f.* खबर (*p.*)
Intention, *m.* अभिप्राय; *m.* मतलब(*p.*)
Interest, prosperity, health, *m.* क्षेम.
Interview, *m.* (*fl*) भेंट, दर्शन.
Invade, *v. t.* (पर) चढ़ाई क.
In vain, व्यर्थ.
Invent, *v. t.* नयी रीति क.
Investigation, result of विवेचना.
Irrational, *adj.* जड़.
Iron, *m.* लोहा.
Issue, *v. int.* निकलना.
Italian, *m.* इटली.

J.

Jasmine, *m.* बेला.
Joy, *m.* आनन्द.
Judge, *v.* बिचार क.
——for oneself, *v.* बिचार कर लेना.
Jump, *v. int.* कूदना.

K.

Keep back, *v. t.* रोकना.
—down, *v. t.* दबाये रखना.
—up with, *v. t.* बराबरी क.
Kill, *v. t.* मारना.
—outright, *v. t.* मार डालना.
Killing, *m.* बध.
Kind, sort, *m.* प्रकार.
Kindle fire, *v. t.* सुलगाना.
Kindly, *adv.* कृपा करके
Kindness, *f.* दया, कृपा.
King, *m.* राजा.
Knowing the Veds, वैदिक.
Knowingly, *adv.* जान बूझकर.
Kúśa grass, *m.* कूश.

L.

Labour, *m.* परिश्रम.
Ladder, social, *m.* पद.
Lake, *m.* ताल.
Lake, *m.* सरोवर (*s.*)
Lamp, *m.* दीपक.
Land, soil, ground, *f.* धरती.
——dry, *m.* सूखा.
Landlord of inn, होटल का स्वामी.
Language, *f.* भाषा.
Last, end *m.* अन्त.
Laugh, *v. int.* हंसना.
Law profession of, *f.* वकालत.
Lay (egg), *v. t.* देना.
—(foundation), *v. t.* डालना.
—hands on, *v. t.* हाथ चलाना.
—up gather, *v. t.* इकट्ठा क.
v. int. इकट्ठा ह.
Leaf, large, *m.* पत्ता; small *f.* पत्ती.
Learned, *adj.* विद्यावान.
Leave, *v. t.* छोड़ना.
Left side, *adj.* बायें.
Leg, पैर *p.*; टांग.
Legitimate, proper, *adj.* ठीक.
Leisure, *m.* अवकाश.
Lend, *v. t.* करज़ द. (*p.*)
Lesson, *lit.* reading, *m.* पाठ.
Lest, ऐसा न हो कि.
Let go, *v. t.* छोड़ द.
—know, *v. t.* खबर देना (*p.*)
Letter, *f.* चिट्ठी.
Liberty, *f.* स्वाधीनता.
Life, soul, *m.* प्राण, जीव.
Prán=soul, *Jiva*=life, literally. In common language the two are used interchangeably.
—journey, *f.* जीवन यात्रा.

Life, way of; *m.* चरित्र.
Lifetime, birth, *m.* जन्म.
Lift, *v. t.* उठाना.
Light, जोत, ज्योति; *m.* प्रकाश, lit. splendour; *v. t.* (incense) जलाना; (lamp) बालना; (fire) सुलगाना.
Lighted, be, *v. int.* (incense) जलना; (lamp) बलना; (fire) सुलगना.
—— (candle) *adj.* जलती.
Like, *v. t.* (को) पसन्द क.; *v. int.* (से) प्रसन्न ह.
—equal to तुल्य (*s.*); बराबर (*p.*)
—resembling, के समान.
Limit, *f.* सीमा.
Limitation, *m.* नियम.
Liquor, intoxicating, *f.* मदिरा.
Little, a, कुछ भी.
Live, *v. int.* जीना.
Livy, *m.* लिवि.
Long, *adj.* लम्बा.
Lord, the, a title of God, *m.* भगवान.
—mostly a divine title, but can be used of men, *m.* प्रभू.
—master *m.* स्वामी.
—my, *lit.* my king, *m.* रायजी.
Loss, *f.* त्रुटी (*s.*); *m.* टोटा.
Lovely, *adj.* प्रिय.
Low, *adj.* नीच.
Luck, *m.* भाग्य.
Lucky to be, *v. int.* (को) भाग्य से मिलना.
Lungs, *m.* फेफड़ा.

M.

Machine, *m.* कल, यन्त्र (*s.*)
Made up, be, *v. int.* बना होना.
Maintain, support, *v. t.* (की) जीविका क.
Make, *v. t.* बनाना.
——happy, *v. t.* सुखी क.
——up, *v. t.* रचना.
——regard as, *v. t.* ठहराना.
Man (homo.) *m.* मनुष्य, आदमी (*p.*)
—(vir.), *m.* पुरुष.
Manage, a matter, (का) उपाय क.
Managed, be, *v. int.* बनपड़ना.
Manner, *f.* भान्ति.
Manuscript, *m.* लिखा हुआ पत्र.
Many, much, *adj.* बहुत, बहुतेरे, अधिक; अनेक.
——some, *adj.* कितनी.
Marble, *m.* संगमरमर.
March, *m.* कूच.
Mare, *f.* घोड़ी.
Market, *f.* हाट.
Marry, *v. t.* विवाह क. (*s.*) व्याह क.
Master, *m.* मालिक (*a.* & *p.*); स्वामी (*s.*)
Matter, *m.* विषय.
Meaning of a word, *m.* अर्थ, आशय.
Meaning, intention, *m.* अभिप्राय.
Means, *m.* उपाय.
——use means, *v. t.* उपाय क.
Measure, *m.* प्रमान.
Medicine, *f.* दवाई (*p.*); औषध (*s.*)
Meeting, *m.* मिलाप.
Member, *m.* अवयव.
Member of society, *m.* सभ्य.
Mental, *adj.* मानसिक.
Merchant, *m.* महाजन.
Merciful, *adj.* दयालु.
Mercy, *f.* दया.

Method, *m.* उपाय·
Middle, *adj.* बिचला.
Middle-state, *f.* मध्यवृत्ति·
Mighty, *adj.* बलवान.
Mind, intellect, *m.* चित्त.
Mingle, *v. t.* मिला द·; *v. int.* मिलाहो
Minister, *m.* मन्त्री·
Mirage, *f.* मृगतृष्णा·
Misfortune, *m.* अनर्थ.
Mistake, *f.* चूक, धोखा·
Mix, *v. t.* मिलाना.
Mixed, *adj.* मिश्रित (*s.*); मिला हुआ
Mixing, Mixture, *m.* मेल.
Monastery, *m.* मठ·
Monk, *m.* साधु.
Monkey, *m.* बन्दर.
Monsieur, French King's brother राजा का भाई·
Moonlight, *f.* चान्दनी·
More, *adj.* अधिक·
Moreover, बल्कि·
Mountain, *f.* परबत, पर्व्वत (*s.*) *m.* पहाड़.
Mountain-range, *m.* पहाड़·
Most, बहुधा.
Mostly, बहुधा·
Mount upon, *v. int.* सवार होना (*p.*) चढ़ना·
Mountainous, *adj.* पर्व्वताकार·
Move, effort, *m.* चेष्टभाव·
Much (see also many) more, अधिक
Mud, *m.* कीचड़·
Muddy water, *m.* कीचड़ पानी·
Mungoose, *m.* नेवला·
Murder, *v. t.* मार डालना; *f.* हत्या.
Murderer, *m.* जीवघाती.
Must, will have to (को) करना पड़ेगा.
Mystery, *m.* भेद·

N.

Naked, *adj.* नंगा·
——uncovered, *adj.* उघाड़ा.
Name, *m.* नाम·
—— *v. t.* नाम रखना·
Natural, *adj.* स्वाभाविक·
Nature, character, *m.* स्वभाव·
Nearly, के निकट.
Necessary, अवश्यक, (*s.*) ; ज़रूर (*p.*)
Neck, *f.* ग्रीवा (*s.*) गरदन (*p.*)
Necklace, *f.* माला·
Nectar, *m.* अमृत·
Neglect, *v. t.* असावधानता क·
Net, *m.* जाल·
Never, कभी नहीं, कदापि नहीं (*s.*)
Nevertheless, *m.* तथापि (*s.*); तौभी.
News, समाचार (*s.*); खबर (*p.*)
Newton, न्यूटन.
Next to, के उपरान्त.
Nickname, *v. t.* नाम धरना.
No, not न, नहीं, मत·

Nahiṅ is used with the Indef. and pres. Impf. the Indef. and past perfect it is not used with the Imperative. *Mat*·as a rule, should only be used with the 2. pl. Imper.

Nod, *v. int.* ऊंघना.
Nose, *f.* नाक·
Notable, *adj.* विशिष्ट (*s.*) ; नामी·
Notorious, *adj.* नामी·
Not yet, अभी नहीं·
Now, इस समय, अब.

O.

Obedience, *f.* सेवा; *m.* आज्ञापालन.
Obeyer, *m.* पालक.
Observe (lit. foster), *v. t.* पालना, आज्ञा पालन् क.
Obstinacy, *f.* हठ.
Obstruct, *v. t.* बाधा क. (*s.*); रोकना
Often, प्राय: (*s.*); अकसर (*p.*)
Old, great, *adj.* बड़ा.
—ancient, *adj.* प्राचीन (*s.*); पुराना.
—aged, *adj.* वृद्ध (*s.*); बूढ़ा.
Old man, *m.* बूढ़ा.
Old woman, *f.* बुढ़िया.
Oleander, rosebay *nerium adoratum*, कनेर.
Once, at one time, एक बार.
One-and-a-half, डेढ़.
Only, केवल.
Only, merely, in fact मात्र (follows the word it qualifies.)
Open, *v. t.* खोलना; *v. int.* खुलना
Opinion, *m.* अनुमान.
Opportunity, *m.* अवसर.
Opposed to (के) विपरीत.
Opposite, प्रतिकूल.
Orange, *f.* नारंगी.
Order, *f.* आज्ञा.
Order-giving, आज्ञाप्रदान.
Order observing, *m.* आज्ञा पालन.
Orderly, *adv.* प्रबंधन के साथ.
Ostrich, *m.* शुतुर्मुर्ग.
Ought to do, (को) करना चाहिये, (उचित है
Outcaste, *m.* चाण्डाल.
Outside, बाहर.
Overcome, ward off, *v. t.* निवारण क.
Own, निज, अपना.

P.

Pain, *m.* दर्द (*p.*); पीड़ा (*s.*)
—anguish, *m.* क्लेश.
Painful, *adj.* दुखकर.
Pandit, *m.* पण्डित.
Panel, *m.* कपाट.
Pant, *v. int.* हांफना.
Paper, *m.* काग़ज़.
——writing, *m.* पत्र.
Parents, माता पिता.
Part, portion, *m.* भाग.
—number, *m.* अवयव.
Pass, come to, *v. int.* हो जाना.
Passing, *adj.* चलायमान.
Passion, ardent desire, *f.* धुन.
Pastime, *v. t.* काटना.
Patrimony, *f.* बपौती.
Peace-house, *m.* शान्तिगृह.
Peak, *f.* चोटी.
Pearl, *m.* मोती.
Peep, *v. int.* झांकना.
Peg, *m.* खूंटा.
People, लोग.
Perception, *m.* अनुभव.
Perfect, excellent, respectable, *adj.* गुणवान.
Perform, carry out, *v. t.* साधन कर.
Perfumer, *m.* गन्धी.
Perhaps, कदाचित.
Perish, *v. int.* नष्ट ह., नाश ह.
Persian, *adj.* फारसी.
Person, in a drama, *m.* पात्र.
Persuade, wheedle, *v. t.* फुसलाना.
Pet, *adj.* प्यारा.
Philosopher, *m.* हकीम (*a.* & *p.*)
Pick up, *v. t.* उठालेना.